Journal of Education

THE

CHURCHMAN'S MAGAZINE

AND

MONTHLY REVIEW.

VOL. I.] MAY, 1870. [No. 11.

HAMILTON, ONTARIO:

PRINTED AND PUBLISHED BY T. AND R. WHITE,

SPECTATOR AND CRAFTSMAN OFFICE, CORNER MAIN & JAMES STRS.

CONTENTS.

TO CORRESPONDENTS.

A number of Communinations are on hand, which for want of space are unavoidably deferred. We are indebted to our numerous friends for their kindness in sending articles; will they have patience in expecting the insertion of them? Our anxiety is to oblige all. Few of those who write know the difficulty we have to contend with in meeting the wishes of Correspondents.

TO SUBSCRIBERS.

We must remind our subscribers who have not yet forwarded their subscriptions, that it is important they should do so. The year is drawing to a close, and we must promptly make all our payments, and square up all accounts. A number of copies of the MAGAZINE for each month are still on hand; we shall be glad to supply them at a reduced rate for general distribution. Will our friends apply, and remit?

OUR FUTURE.

As the first year of our existence approaches its termination, the question naturally arises, what of or for the future? Shall the *Magazine* be continued? and if so, in its present form as a Monthly, or in any altered shape? We avow at once our own desire that the *Magazine* should enter upon a second year. We believe, as we did twelve months ago, that such a periodical is eminently desirable, and that there is ability in the Church to sustain it. Further than this, we have every reason to know that during the last year the *Magazine* has done good. Its discontinuance will be a loss to the Church. We are still prepared to perform our duty. But we must have more encouragement from our friends. Our circulation has not equalled our wishes and expectations! It must be greatly enlarged if we are to go on. Some friends have suggested the desirability of converting the *Magazine* into a CHURCH QUARTERLY, of larger size, and in which as in the English and American Quarterlies only a higher class of articles shall be inserted on the various subjects in Literature, Philosophy, Science, Theology, Church History, Ritual, &c., with a more lenghty and critical examination of books. We are disposed to give the suggestion the most dispassionate consideration, and invite the opinions of friends throughout the Dominion, with assurances of help in promoting our circulation. Address "Editor of Churchman's Magazine."

The following favourable terms are offered:

Single Copies, $2 per annum; Three Copies, $5 per annum; Five Copies $8 per annum; Ten Copies, $15 per annum.

Advertisers will find the Magazine an excellent medium for the circulation of their advertisements. The terms are moderate.

The money must in every case accompany the order.

Postage on Magazine prepaid by Publishers.

T. & R. WHITE,
HAMILTON, ONT.

Toronto Branch, HAMILTON, Ont.

ARE YOU INSURED?

THE

TRAVELERS

Insurance Co., of Hartford, Conn.,

INSURES AGAINST

ACCIDENTS

ALSO ISSUES POLICIES OF

LIFE INSURANCE

At Lowest Rates for Cash.

CASH ASSETS, - - $1,250,000.

LIFE AND ENDOWMENT POLICIES in this Company combine AMPLE SECURITY and CHEAPNESS OF COST under a DEFINITE CONTRACT, embracing all that is desirable in Life Insurance.

JAMES G. BATTERSON, President. RODNEY DENNIS, Secretary.
CHAS. E. WILSON, Asst. Secy.

T. E. FOSTER, General Agent,

OFFICE, 145 ST. JAMES STREET, MONTREAL.

"WITNESS" PRINT, MONTREAL.

RICHARD BULL, Manager Western Ontario Branch, HAMILTON, Ont.

COMPENSATION

IN CASE OF INJURY,

AND

A FIXED SUM IN CASE OF DEATH

CAUSED BY

ACCIDENT OF ANY KIND

(IN THE STREETS, WALKING, RIDING, DRIVING, &c.,)

MAY BE SECURED BY A POLICY OF THE

TRAVELERS

INSURANCE CO., OF HARTFORD, CONN.

STATISTICS SHOW THAT

ONE IN EVERY TEN

OF THE ENTIRE POPULATION

MEETS WITH AN ACCIDENT EVERY YEAR.

CASH ASSETS, - - $1,250,000.

Has Paid **Over One Million Dollars** in Losses.

FOR DEATH OR INJURY BY ACCIDENT.

JAS. G. BATTERSON, President. RODNEY DENNIS, Secretary.

CHAS. E. WILSON, Assistant Secretary.

T. E. FOSTER, General Agent,

145 St. James Street, Montreal.

Agencies in all principal Towns and Cities of the United States and Canadas.

CHURCHMAN'S MAGAZINE

AND

MONTHLY REVIEW.

VOL. I.] MAY, 1870. [No. 11.

TALES, ESSAYS, AND REVIEWS.

THE BEVERLEYS:

A LIFE SKETCH.

BY MRS. J. V. NOEL.

CHAPTER III.

"I think you will enjoy the party at Mrs. Everett's to-night, Marion," said Lydia Beverly to me, as we sat together one morning in the library, both occupied with some fancy work intended for a charity bazaar. I had now been some weeks domesticated in Hyde-Park Square, going into society with the Beverleys, who were very fond of gaiety and amusement. Like many nominal Christians, they made a compact between the world and religion, enjoying the pleasures of the one while they complied with the outward ceremonies of the other; making a desperate effort to do what Christ has declared impossible—even to serve God and mammon.

"Will it be a large party at the Everett's?" I asked.

"No; and for that reason I say you will enjoy it."

"How will they amuse themselves? Will there be dancing?"

"Of course there will be dancing and cards. How could a number of people met together otherwise amuse themselves?"

"I suppose anything more rational or intellectual would not suit them," I said half-sarcastically. I was getting wearied of this round of gaiety—music, dancing, flirting and frivolity.

"You will never thoroughly enjoy society, Marion," said Lydia gaily, "until you learn to flirt and galop like other girls."

"Flirting is not in my way, and allow me to tell you, Lydia, I do not approve of fast dances. I wonder why they are tolerated," I added indignantly.

"How absurdly you talk! why the fast dances are delightful—a whirl of enjoyment! Girls who object to them are laughed at as prudes. Very few do it; they know better; they have no chance of dancing at all unless they conform to the general customs."

"Better not dance at all, than consent to be whirled round the room in the arms of any one who cares to ask you!" I retorted scornfully. "A pretty state of society, indeed, when fathers and mothers tolerate this style of dancing, and look calmly on while their daughters exhibit themselves in this unmaidenly fashion."

"What antiquated notions of propriety you have, Marion," laughed Lydia. "But this is owing to your rustic education; you will get rid of these countrified notions before you leave us, I promise you."

"What a gay life you lead!" I observed after a short pause.

"Yes, isn't it delightful! You must find it such a contrast to your dull life in the country."

"Do you know, Lydia, it strikes me that all this gaiety is inconsistent with our profession of religion."

"Oh, what cant! that is one of Aunt Judith's notions! As if one could not live in the world and not do like other people."

"But the Bible says expressly, 'Come out from the world and be ye separate.' 'Be not conformed to the world, but be ye transformed by the renewing of your mind.'"

"Oh! Marion, you are over-righteous," sneered Lydia. "I would advise you to join the Ritualists, and become a Sister of Charity."

"That would be serving God better than spending one's days in frivolous amusements," I answered quietly.

"But we do not spend all our time enjoying worldly pleasures," Lydia remonstrated. "A great deal of it is given to works of charity. Is not this work which occupies us this morning intended to aid in a charitable purpose? Does not Carrie, who has a splendid voice, often sing at concerts got up for the relief of the poor? Do we not teach in Sunday-school, and attend Dorcas meetings, there helping to sew comfortable clothing for the destitute? I think we are as good as most people, even if we do enjoy life," Lydia added, with a self-satisfied smile.

At this moment Claude entered the library, smoking a cigar.

"What a pity you cannot come with us to the Everetts to-night," Lydia remarked, regretfully addressing him. "You used to enjoy their parties so much at one time; you and Ida Everett used to sing so well

together, and she was always your favorite partner in the dance. How hard it must be for young clergymen to deny themselves the innocent amusements of life! Don't you think so, Marion?"

"What is Claude's opinion on the subject?" I asked, turning to him. He had thrown himself on a lounge beside us, and was puffing away in silence, surrounding himself and us with wreaths of perfumed smoke.

"I quite agree with Lydia that it is hard," he answered frankly, "especially to one like me, brought up to enjoy worldly pleasures; but the path of self-denial becomes easier, as the light from purer sources of enjoyment dawns upon it; then the weary feet no longer stumble along the rugged way."

"Oh! you are getting very good, Claude," said his sister half-sarcastically, "I remember the time when you used to chafe under the restrictions your profession placed upon your inclinations."'

"That time is passed now, Lydia, the fascination of worldly pleasure has lost its hold on me."

"I do not think there are many filling the sacred office who are now under its thrall," I remarked. "It was different some fifty years ago, but the Church was then dead."

"It might justly be considered so when it tolerated card-playing, hunting and dancing parsons," observed Claude with a laugh.

"I wish it wouldn't tolerate smoking parsons now!" I exclaimed half-angrily. "I believe, Claude, you spend half your time filling the house with smoke. Have you no better way of occupying it—no parochial duties to attend to?"

"Very few, Marion. There are few poor belonging to St. Leonard's, and you know the Church is shut up during the week: there is no work except on Sundays."

"Why don't you have weekly services?"

'Because the congregation would not attend them. They think one day in the seven is enough for the public worship of God," Claude answered in tones half-sorrowful, half-indignant.

"Have you no pastoral visits to pay?"

The young pastor of St. Leonard's smiled sadly at this inquiry.

"You do not know the congregation, Marion, when you think they would encourage pastoral visiting—breaking in upon their worldly occupations and social enjoyments. From the pulpit, on Sunday, they will listen to the admonitions of their clergy, but they will not tolerate preaching at home during the week. They are mere nominal Christians, devoted to the world, yet endeavoring to satisfy their conscience by a cold, outward profession—a weekly attendance at church."

"Then, Claude, take my advice and try to get a parish where there

will be more work," I said eagerly, "you are not now doing your duty to God as you might do it in a wider field of labor."

"I have been thinking of that, Marion, wishing I could be where I might hope to save souls," said Claude with feeling."

"Could you not get appointed to some church in the city? there among the poorer classes you would not want for work. Why, Claude, how can you lead such an idle life, when there are thousands of souls around you in this vast city perishing for lack of care?"

"Why, Marion, how excited you are!" remarked Lydia with a sarcastic smile. "It is a pity you are not a parson yourself—what an energetic one you would make!"

"I thank you, Marion, for stirring me up to this great work," said Claude with grave earnestness. I have been thinking of it myself lately; but only *thinking*," he added with a sad smile. "Now I shall *act*. There is a good work going on in many wretched localities in the city, where noble men are carrying on a crusade against sin and misery, ignorance and want. I shall join this self-denying band. I will speak to the Bishop about it at once."

"What nonsense you talk, Claude! exclaimed Lydia angrily. To think of exchanging St. Leonard's for some little church in an out-of-the-way part of London! Marion, why do you encourage him in such a wild scheme? I wonder that you do not advise him to turn missionary to the Cannibals!"

"What excites you so much, Lydia?" asked Aunt Judith, who now entered the room. "Who is going as missionary to the Cannibals?"

Lydia in a few words accounted for her angry excitement.

"You are quite right, Claude," said Aunt Judith, smiling approvingly at her nephew, "it is a sin to mope away life at St. Leonard's when there are souls to be saved elsewhere."

"Are there no souls to be saved at St. Leonard's?" asked Lydia, looking at her aunt in surprise.

"Plenty of them, I grant you, but they won't be saved; they won't turn from their idols to serve the Lord."

"You are very complimentary" said Lydia, smiling ironically.

"More truthful than complimentary," was Aunt Judith's curt reply, as she took up a newspaper and seated herself in a window near us to read.

"Claude," said Lydia in a low voice, "what will Ida Everett think of this new plan of yours? You will loose her if you carry it out."

Claude colored slightly at this remark, and I felt a thrill of pain as the thoughts occurred to me. Did Ida Everett, that gay, beautiful, and

worldly-minded girl, hold captive the heart of Claude Beverley? and what an influence this attachment would exert over his future life.

"Ida Everett would never do for a clergyman's wife," was Claude's grave reply to Lydia's observation, uttered in the same low tones.

"You were not always of that opinion—you used to admire her so much, Claude," pleaded Lydia.

"So I do now. Ida in my eyes is perfection, as far as physical beauty is considered, but her heart is in the world. I doubt whether she would consent to marry a clergyman, unless he were a dignitary of the Church."

"I know better," said Lydia, with a meaning smile. "I know one who would not be refused if he were to ask her."

Again the flush of painful emotion flitted over Claude's handsome face. Did he then really love this beautiful girl? and was he giving her up from principle? How this thought exalted him in my opinion!

"How I was deceived in that young minister!" resumed Aunt Judith mournfully. "How he has outraged the feelings of reverent affection with which all regarded him! Really the clergy should be prohibited from marrying until they are advanced in life!" she added with angry vehemence.

"Why till then, aunt?" asked Claude laughing.

"One reason is, that they might not entangle themselves too early in their ministerial career with the cares of a family; but chiefly, that they might not bring discredit upon their profession by marrying gay, silly girls."

"You think when their judgment was more matured they would make a wiser choice; but elderly people often fall foolishly in love, aunt," remarked Claude archly.

"I hope you will make a sensible choice when you marry, Claude. Try to get a wife who will not be a check on your noble impulses—a dead weight to tie you down to the things of time; but a help in carrying on the great work committed to you—that of winning souls to Christ."

"I wonder how many of the clergy select wives for their piety," I remarked drily.

"If they do not they should!" broke forth Aunt Judith impetuously, "their wives are expected to be model women of the parish, such as all can respect."

"Paragons in fact!" laughed Lydia. "Ministers would find some difficulty in procuring wives of that stamp."

"Yes, I grant you, among the gay and worldly—girls like those in your 'set,' who can only dance and flirt and sing and croquet. Thank

Heaven, there are girls of a different type yet to be found!—fitting wives for our clergy, if they only will have the sense to choose them."

"And if they have not the sense to select such paragons, they should be allowed to please themselves. Their wives are not expected to preach or teach in the Church," retorted Lydia indignantly.

"I maintain," resumed Aunt Judith, with subdued vehemence, "that it is the duty of clergy to choose helpmates who will be interested in the salvation of souls, and who will endeavor to aid in the good work. Besides, they should be fitted to bring up their families after a goodly fashion. To the mother belongs the important work of moulding the child's character; and if she is alive only to the petty interests of time, how can she bring them up in the narrow way?"

"Don't you think it would be a good plan to get up a school where girls might be educated—trained with a view to becoming clergymen's wives?" asked Lydia with affected gravity. "It would be necessary, however, to procure pretty girls, for the clergy show a weakness for beauty as well as other men," she added, with a malicious sparkle in her eye.

"They are too much like other men in every respect!" broke from Aunt Judith bitterly. "I shall never put faith in them again."

"On account of the dereliction of your pet Evangelical," laughed the giddy girl.

"Alas, poor David! this false step, this worship of mammon, has hurled him down from the pedestal on which his admirers placed him!"

"I do not approve of this deifying popular preachers, and bowing down to them," I observed a little satirically.

"Nor I!" rejoined Lydia. "As if any man, lay or clerical, was worthy of a woman's homage!" she added scornfully.

"It seems to me you are all rather unjust," remonstrated Claude. "Although Cuthbert has proved himself a hypocrite and a worldling, you should remember that there are still many true-hearted earnest men among us, devoting their lives to the Master's cause."

"So there are! but, unfortunately, their number is not legion," I answered curtly. "I trust you will try and swell their ranks," I added significantly. "You see without consistent piety the clergy cannot retain the confidence or esteem of the people."

"I must confess," resumed Aunt Judith mournfully, "that this act of glaring inconsistency in David Cuthbert has pained me deeply. By it he has done a great wrong to the Church. It is such deplorable contrasts between preaching and practice, which go far to wreck human souls by making one doubt the existence of true religion in the world. I suppose there cannot be any mistake in the announcement of the

marriage, as it is in the *News*," she continued thoughtfully, "but I will go and inquire more about it;" and rising suddenly she left the library.

"There she goes, now, to sit in conclave with some of her pious sisters on the misdeeds of the reverend culprit!" sneered Lydia. "And what has the poor man done? but please himself in the selection of a wife. I hope you will follow his example, Claude, and not mind the opinions of strait-laced, uncharitable old maids, you know they have peculiar notions on this subject."

"It so happens that I entertain the same peculiar notions, Lydia; Aunt Judith's views on the subject quite agree with mine," was Claude's significant observation, as he too left the library.

To be continued.

LUTHER AND THE REFORMATION.*

The papacy, as it existed from the tenth to sixteenth century, was a colossal despotism—a gigantic system of superstition and fraud. It originated in corrupt ambition; it aspired to universal homage. Many of the doctrines it inculcated, and many of the ceremonies it observed, implied a perversion of Holy Scripture, and a departure from the practices of the early Christian Church; while in its general tendency and influence it ignored the right of private judgment, denied the claims of individual liberty, and superinduced a state of intellectual bondage and social demoralization. The age preceding the Reformation is signalized in history for its ignorance and pollution. As though the prediction of the Jewish prophet had received a second verification, "Darkness covered the earth, and gross darkness the people." The Bible was a sealed book; spiritual religion had been extinguished by heresy and superstition; in the monasteries immorality was rampant; in the Church the Pope was exalted above the Saviour; and throughout all classes of society, as well in the court as in the cottage, there was a condition of abject fear, and of religious destitution and dread.

It was nearly two hundred years before Luther appeared upon the scene that John Wyclyffe raised his voice—had laboured hard and suffered long, to expose the errors, and annihilate the influence of the papacy in the English Church and nation. His spirit had been caught, his example followed, by John Huss and Jerome, of Prague, who, in Bohemia and other places, scattered widely the seeds of reform, and struggled bravely to erect a rampart of defence against the further encroachments of the papal power. Their labours seemed fruitless of all, save persecution. The Pope retained a cruel ascendancy, alike in Church and State. Around his throne were gathered a crowd of malignant priests, waiting to do his bidding, and panting for the blood of the Lollards and Hussites; and perhaps never, amidst all the darkness and discomfort of the middle ages, had Europe presented a more deplorable condition than when Leo X. ascended the pontifical chair, and Martin Luther began his crusade against the errors of the Church.

There were needed a giant mind and a lion heart to grapple with the

* The substance of two Lectures delivered by the Rev. T. S. Cartwright, in Hamilton and other places, and published by request.

evils of society, and to brave the dangers which might ensue. A nature of the common stamp was unequal to the task. It was not a crisis for the vacillating and timid. Only an original, extraordinary character, could meet the emergency, and supply the public want. In Luther the requisite endowments met; and allowing that he possessed nothing pre-ternatural, no special gift of prophecy, no miraculous attestation of a divine mission, as had the prophets of the Old and the apostles of the New Testament, still he was invested with a moral omnipotence, no less than with an intellectual pre-eminence, which enabled him to frown upon corruption and error, and which prepared him to become the champion of their exposure and death. . . . . .

In every age, and in every place, characters appear who seem made for anything rather than reformers. They constitute the bulk of society. Of what consequence to them are the errors and absurdities which prevail around them? They are unwilling to perceive, or unable to correct them. What is called "properly constituted authority" may go to almost any lengths in violating the forms of justice and the rights of individuals, so long as it leaves untouched their property and persons. Such individuals claim to be considered the conservators of public institutions; and with an affectation of surprise and dread, they look upon the man who has the temerity to call in question established usages, or to denounce prevailing errors. This spirit was predominant in the days of Luther: it formed one of the grand obstacles with which he had to contend. If a few more devout and thoughtful members of the Church were convinced that some change was necessary in the administration of ecclesiastical affairs, it never occurred to them to question the right of the Pope to do absolutely as he pleased; and that Luther should presume to do so, was a shock to their nervous system, and an outrage upon their sense of propriety, which made them shrink from him as from a fiend incarnate. The remnant of this spirit still starts up before us, to bar our progress in political movements and in religious projects; and we need, all of us, more of the heroic courage and moral power which enabled Luther to brave the wrath of the Pope and the censure of friends, to trample down the prejudices of the past, and to assert liberty and truth for every age and every man. There are more cowards than heroes in society. In matters of conscience we are sometimes afraid to speak—we dare not act. A refined sentimentality is robbing the age of its heroism and manhood. We must break loose from the thraldom of tradition and custom, if we are to leave our impress upon the age, and play manfully our part in the coming struggles of the Church. It is immaterial what our contemporaries may think, or what our forefathers may have been or done. The standard of our faith is the Bible; the rule of our lives must be liberty and truth; and in the maintenance of these we must stand erect in all the consciousness of manhood, and think, and speak, and write, and act, with an enthusiasm and courage which have shouted victory at the stake, and which never know defeat. . . . . .

The early education of Luther was a suitable preparation for his future work. It was not in vain that he had toiled with his father in the woods, and moved among the mining associations of Mansfeld. His plays and frolics on the banks of the Wipper, the thrashings he received and the sufferings he endured, all tended to develope the elements of his character, and to make him the hero of the Reformation.

. . . . . As everybody knows, Luther was born in humble circumstances, and spent much of his youthful life in privation and hardship. His father was a miner; his mother the daughter of a citizen of Eisenach, respectable but poor. According to Luther himself, his father often cut wood, and his mother carried it on her back, that they might earn the means of an honest living, and provide for the education of their sons. Both were devout in the observance of religious rites; and both struggled bravely to train up their children in the way they should go. . . . . .

In the homes of poverty and the loins of labour there is something pre-eminently favourable to the formation of great characters. Many of our moral heroes have been moulded in this school, and owe much of their future eminence and success to the influences which there began imperceptibly to work upon them. As D'Aubigne puts it, the reformer Zwingle emerged from a shepherd's hut among the Alps; Melancthon, the theologian of the Reformation, from an armourer's shop; and Luther from the cottage of a poor miner. In modern days, one name stands prominently forward in illustration of this remark. From a cottage home in Scotland, and from amidst the toil and din of factory life, David Livingstone was raised up to astound and benefit the world by his travels and researches. . . . . The luxury of palaces seems unsuited to vigorous mental effort. It is seldom that brilliant courtiers become the leaders of great reforms. Their regular, easy-going lives, fit them rather for silent acquiesence than for battle and for storm; and when great revolutions have to be produced in either the principles of the Church or the customs of society, the rough and ready work must be done by those who have been inured to conflict and toil.

In his earliest years, Luther escaped the enfeebling influences of idleness and luxury. From youth to manhood he was familiar with scenes, and contended with obstacles, which gave acuteness to his understanding, energy to his purpose, and strength to his emotion, and which formed in part the secret of his future brilliant success. While residing with his father he acquired the elements of an ordinary education. At fourteen years of age he left Mansfeld, in company with one John Reinick, to visit Magdeburgh, the seat of an Archbishop, and where were established some of the most celebrated schools of the middle ages. An affecting sight, no doubt it was, to see these youths pursue their way, with wallets and staffs, without much money, but with many bright hopes, sorrow in their hearts, and eyes brimful with tears. Still more affecting was the recital of their future privations and wants. In the schools of Magdeburgh it was customary for the students to pay for their own maintenance and education out of the alms bestowed upon them by the rich, under whose windows they sang about twice a week, or from what they earned by psalmody in the church choir. They were indeed, as a French historian says, schools of trial, of abnegation, and of sorrow; in which a severe discipline was administered, but from which some of the brightest lights of Germany have issued, made more pure and brilliant by the struggles through which they passed. Luther had a sweet, melodious voice, and was ever passionately fond of music; but, during his residence in Magdeburgh, he failed to obtain enough by singing to compensate his master for more than a year's education. Instead of money he often received harsh words; he sometimes went

without food; and more than once, overwhelmed with grief, he shed bitter burning tears. Disappointed and disheartened, he left Magdeburgh, and alone pursued his way to Eisenach. The same ill-fate at first depressed him. After two or three rude rebuffs, he raised his voice in touching melody beneath another window. A lady was attracted by the sound; and charmed by his accents, and affected by his poverty, she threw the poor scholar a few pieces of copper coin. Luther eagerly picked them up, and, with the instinct of gratitude, raised his eyes to his benefactress. She saw he was weeping. In the tears which trickled down his cheeks, she read the struggle of his soul. It was enough for her generous nature. A sign was given that the boy should enter the house. His wants were supplied; and Luther found a home where the brightest example of piety was exhibited, and the happiest stimulus applied. This excellent woman should be immortalized in history. In the chronicles of Eisenach she is denominated the "pious Shunamite." Her name was Ursula; she was the wife of Conrad Cotta. In after years Luther never felt ashamed of his early poverty. It was no disgrace to have been poor. The Emmanuel himself sometimes had not where to lay His head. . . . . By unremitting attention to his studies, Luther rapidly excelled in every branch of education brought before him; and having, as Melancthon says, tasted the delights of literature, he cast his eyes upon Erfurth. In Erfurth there was a celebrated university. The scholastic theology was profoundly studied; the ancient classics were assiduously read. With all the ardour of passion, Luther applied himself to both; and more than one of his biographers, quoting the opinion of Melancthon, has expressed regret that he did not meet with professors of a milder type, and that he did not from the first apply himself to those tranquilising doctrines of a true philosophy, which might have softened the asperities of his character.

It was in the University of Erfurth that Luther first became acquainted with the Bible. He was twenty years of age, and had been a student for two years. In connection with the Erfurth, as with every German University, there was a valuable library, consisting principally of ancient manuscripts, embellished with miniature, and embossed with silver and gold. A new era was dawning upon literature, as upon religion. The art of printing had been discovered by Guttenberg, and Mayence and Cologne began to multiply copies of the sacred books. At an enormous expense the University of Erfurth had purchased a few Latin copies of the Bible. They were rarely shown to visitors, even on great occasions. It was the habit of Luther, during his moments of relaxation, to visit the University library, that he might enrich his mind with its accumulated treasures. In one of these visits he chanced to stumble upon a copy of the Scriptures. It seemed to him a new book; he had seen nothing like it before. His only acquaintance with the Bible was in the mutilated form in which fragments were presented in the devotional books of the Church. The Bible is now a common book. It is scattered broadcast through the world. We find it in every library; it adorns every drawing-room; our children lisp its stories; the poor inhale its breath; and onward, like a stream, it flows through every land, undermining the embankments of ignorance and superstition, and diffusing on every hand the fragrant odour and delicious fruit of a sound faith, of a pure worship, and of an elevating

education. We had rather part with all than lose that precious Book. A gloomy heritage our life would be without its light and power.

But in Luther's youthful days the Bible was popularly unknown. Even grave professors and learned priests were ignorant of its truths. . . . . The curiosity of Luther was aroused by his newly found treasure. With unrestrained emotion, he opened the book to read. It was the story of Samuel and Hannah on which his eye alighted. There was a simplicity, a beauty, a tenderness about the narrative, all peculiar and new, which filled his imagination and overpowered his soul. He could scarcely restrain his tears. "O, my God! I could not wish for any richer possession than such a book as this!" at length broke from his quivering lips. At present unfamiliar with the Greek and Hebrew, he could not read the Bible in the languages in which it had been originally written. But day after day he returned to the library, took down the same book, read the same story, then found a new one, then read and re-read the whole until he absorbed it into his very nature and feasted upon it as his daily food. A new light was dawning upon his mind; a new impulse was moving in his heart. As D'Aubigne says, "The reformation lay hid in that Bible." It took precedence of every other book; it claimed to exercise unlimited control. . . . .

At this crisis an incident occurred which gave a colouring and shape to Luther's future plans. An intimate friend named Alexis was struck dead by his side, some writers say by assassination, others by a thunderbolt. It is certain that Luther was alarmed, and that as he trembled for his own safety, he was overtaken by a storm. Above the rolling thunder he heard a voice which said, "To the Cloister! To the Cloister!" He invoked the succour of St. Anne; he vowed to embrace a religious life. A few evenings after he invited his chosen friends to share his simple repast. They were happy in mutual love; music enlivened the scene. But in the midst of their gaiety, Luther proclaimed his vow. His friends remonstrated; he was deaf to their appeals; and quitting the chamber without bidding them adieu, he left his furniture and his books, and taking with him his Plautus and his Virgil—an epic poem and a comedy, as one writer says—strange picture of his then strange state of mind—he hurried through the darkness of night to the gate of the Augustinian Convent, "Open, in the name of God!" said Luther. "What do you want?" demanded the brother in charge. "To consecrate myself to God," was the reply. "Amen!" answered the friar, as he opened the gate; and in another moment Luther was separated from the world, his parents, and his friends. The next day he sent back to the University the insignia of his degree, the robe and the ring he had received in 1503.

A profound sensation was produced by Luther's flight. The professors were distressed; his father was enraged. The former sent a deputation to persuade him to recall his vow; he refused to see them. The latter disappointed in the expectation he had formed of his son attaining brilliant distinction, and per chance forming a lucrative marriage, wrote him an angry letter, in which he withdrew his favour, and disinherited him of his love. Still, Luther remained inflexible in his purpose. He heard the voice of God, and could no longer confer with flesh and blood. It was a mysterious power which moved his soul; it was a hand onmipotent which shaped his path. The work awaiting him in the future

required familiarity with the written word; the struggles which were to crown his life demanded earnest preparation in communion with God. He knew not as yet the nature of the process through which he passed,—was unconscious of the destiny so soon to be disclosed. The Deity was moulding him in His own image, implanting within him the germs of a divine life, burning into his very soul the faith, the hope, the courage, the love, which formed the elements of his heroism, and which laid deep the foundation of Reform; and when the appointed time arrived,—when the corruptions of the Church were hoary with the age, and the universal mind began to upheave with inquiry and thought,—he came forth from his retreat, like Moses descending from the mount, reflecting in his image the glory of the Invisible, and bearing in his hand the tables of the Law; and with that dusty old volume he had found upon the library shelf at Erfurth as his basis and his fulcrum, he moved and shook the world in a manner of which Galileo had never dreamed. And the same mysterious power attaches to the Bible now. It still breathes the voice of the Omnipotent, and unites in one the human and divine; and wherever its influence permeates the soul, and its doctrines become the foundation of human faith and the guide of human life, it still proves itself, as in days of yore, the harbinger and safeguard of liberty and peace, of prosperity and power, in the family, in the Church, in the nation,—in the civil as in the religious affairs of life. There could have been no Reformation without this glorious old Bible, then so imperfectly understood; and despite the sneers of a few sceptical philosophers, who now delight to style it a worn out fable, it still holds on its conquering way, it still fulfils its heaven-born mission, it still shakes the world by its silent energy and its still small voice; and this it will do till every vestige of superstition has been removed, and till humanity, renewed in the image of its Creator, shall enjoy the blissful calm, and sing the inspiring song, which made Eden in the days of old the vestibule of heaven.

The convent life of Luther was an earnest struggle to be good. He had felt the pangs of conscience and the misery of sin. No particular crime had been or could be charged against him. As a student his conduct was most exemplary. His companions loved him; the professors were proud of him. In only one instance had he knowingly acted in disregard of his father's wishes, and that was in assuming monastic vows. Yet he was haunted with impressions of guilt, terrified at the prospect of future wrath. A conviction had seized his mind that he was covered with a spiritual leprosy, that he was tormented with an inward devil. It coloured all his views, embittered all his pleasures, directed all his plans. An impenetrable cloud hung over him; he groaned in agony; and as he read his books, and pursued his labors, and applied himself to his devotions, it was with a restless desire for peace, and with a feeling which bordered on despair.

For a mind in such a ferment only one remedy can avail. It is useless to trust exclusively in things external. Nothing short of the Omnipotent can still the tempest of the soul. Only the voice of Jesus, as it sounded o'er the Galilean lake, can speak in tones which winds and devils must obey—"Peace, be still," "It is I, be not afraid!" The refuge of the contrite sinner is in the cross of Calvary. On that cross the Lamb of God was slain; and by his precious death redemption has

been bought. From Calvary stream rays of light to cheer our sorrowing minds; from Calvary flow words of peace which bid us not despair. It was thither Luther should have gone, and with his weeping eyes and trembling soul, have looked upon the Deity-Incarnate. . . . He afterwards did this, and immediately "a joy unspeakable" filled his mind. But in the early stages of his spiritual struggle he had no clear perception of the plan of salvation as unfolded in the Bible. All the doctrines of theology, and all the members of the Church, were limited in their views by traditions which for generations past had been gathering o'er the Church. The common idea of a religious life was in the seclusion of the Convent. It was only by fasts and penances, by severe flagellations of body, by gloomy dejection of mind, and by austere devotion of life, that the penitent could hope for pardon and peace. The delusion took full possession of the mind of Luther. He entered the Augustinian Convent with a clear persuasion that there was no other door through which he could enter heaven, and with an earnest resolve to prove himself worthy of the illustrious brotherhood, and of his future heaven. . . . . .

The convents of the middle ages are not to be indiscriminately condemned. There were many deplorable evils connected with them. They were often marked by idleness and luxury, by tyranny and lust. Many of their inmates were contemptible hypocrites, with shallow brains and polluted souls, too idle to work, and too ignorant to teach. Such "houses" were a curse to the land, and a reproach upon the Church. But the principle on which monastic institutions were based was not originally bad. In some cases they realized the idea of their founders, and became at once asylums for the destitute, and schools for the preservation and growth of art, and literature, and religion. . . . . Their revival, however, in our day, and in this our land, is undesirable. The phases of society, and the requirements of the Church, have undergone a change; and allowing even a life of religious seclusion and spiritual contemplation to have thrown around it a sacred and fascinating charm, we want men and women with zeal and courage to enable them to grapple boldly with the evils of society, rather than Simon Stylites or Sister Marys, who, contrary to the laws of nature and of God, make themselves oblivious to the world around them.

It is not to be regretted that Luther became the inmate of a convent. His novitiate was another step in preparation for the grand drama of the age. He thereby acquired a familiarity with the inner workings of the Church, and a power of self-discipline and control, without which he could not have become the leader of reform. The testimony of his enemies is that he was studious and devout, that he spent long nights in prayer, that he watered the convent floor with his tears. He was exposed indeed to many humiliating restrictions, and had exacted from him the most servile labours. It was his duty to sweep out the dormitories, to wind up the clock, to open and close the chapel doors. With a wallet on his back he was sent through the town to beg from house to house; and often did he return weary and foot-sore, but courageons and resigned. In this there was nothing to daunt his courage; in this there was much to fortify his mind. His prayer was to be holy; his cry was for peace. He became more rigid in his fasts, more severe in his mortifications, until the color faded from his cheeks, and his native energy declined,

and he walked through the corridors like a spectre, and once even was found on the floor of his cell powerless from exhaustion, in a kind of ecstacy or trance. . . . . Yet the holiness, the satisfaction, the peace, he sought was not enjoyed. A darker cloud came over him. The devil seemed, as with the young man in the Gospel, to "tear him in pieces;" he saw opening before him the very hell from which he shrank; and in the agony of despair he cried out, in the language of one greater than himself, "O wretched man that I am; who shall deliver me from the body of this death?"

In this condition he was one day found by Staupitz, the Vicar-General of the Order. Staupitz was a man pre-eminently fitted to sympathise and guide. His nature was gentle; his mind was well-informed. He had himself passed through a conflict similar to that of Luther; he understood the theory of the Gospel; he enjoyed the blessing of spiritual peace. In conversation with Luther, he explained to him the nature of true repentance and urged him to an implicit reliance in the Great Atonement of the Cross. . . . . It sounded as new language in Luther's ears; it opened up a new prospect before his mind. More devoutly he studied the Holy Scriptures; more assiduously he read the works of St. Augustine. One day, as he walked in theconvent grounds, he was met by a pious old monk, who inquired into the cause of his apparent dejection, who exhorted him to "believe," and who quoted the testimony of St. Bernard that when a sinner believes in Christ he receives the assurance of the Holy Ghost put into his heart that his sins are forgiven. It was the turning point of his career. The great crisis had been reached; the saving change was now produced. He saw before him the refuge from the storm; he heard behind him the voice which proclamed his safety. As a drowning man catches at the rope, so Luther clung to the cross. A heavenly light broke in upon his mind; a "peace which passeth understanding" sprang up within his soul. . . . He was "a new creature in Christ Jesus,"—standing upon new ground, realizing new sensations, exulting in new prospects. One word had prepared the way for the wondrous change. The talisman was faith. Without faith he waged a ceaseless war with the devil, and walked in the grim of shadow of despair; with faith he trampled the the devil beneath his feet, and became a hero and a victor. It was not a speculative fancy, or a metaphysical abstraction. There was a living power within which linked his soul with Christ as the all-sufficient Saviour. He could not define the *modus operandi* of the work; he could not undervalue the ordinances which Christ had instituted in His Church, and which became the medium of His manifestation to the believing sinner. But he was conscious of reality in the change, because he had the evidence within; and without magnifying faith beyond its proper sphere, as the instrumental cause of pardon, he could appropriate the words of the inspired Paul, "I believed, and therefore have I spoken." . . . . .

And this is the true preparation for all useful labor in the Church. We are not fitted for offices of spiritual trust,—we cannot become faithful representatives of Christ,—until we have realized His faith and are imbued with His Spirit. There is power in holiness, as there is vitality in faith. The closer our communion with God, the greater will be our influence with our fellowmen. We may still shake the world by prayer and faith. In the absence of these energising powers,

we can accomplish little moral good. The vital force will be restricted, and mere outward forms will fail to supply the want. It is still true that Christ is the only source of pardon,—still true that the Holy Spirit is the efficient agent of the new birth,—still true that faith is the essential condition on which God has promised to work in us and by us,—and still true that all the outward ordinances of the Church are so many channels for the communication of Divine grace, or so many means for promoting vital union and communion with Christ, but which by themselves, unattended by the Spirit's power, are inoperative to salvation.

We are somewhat in danger of mystifying or ignoring these fundamental truths. There is a tendency amongst us to relapse into the superstition of the darker ages. The "revival of catholic doctrine," and of "primitive usage,"—of which so much has latterly been said, in and in which I unfeignedly rejoice,—is too much allied with the dogmas and relics of a corrupt branch of the universal Church. It is foreign to my purpose to discuss any of the phases of the great ritualistic controversy which is now agitating the public mind. In many respects it is a controversy productive of untold mischief, in others of incalculable good. . . . . But apart altogether from this, I do insist that faith in Christ, as a living, all-sufficient Saviour, and obedience to His law, as the outward evidence of faith, are the prime requisites of a holy heart and a useful life; and that in the absence of these no gorgeous decoration of churches, no punctilious observance of religious ceremonial, no mellifluous strains of music, no sacred veneration for the past, no self-denying zeal, and no disinterested effort, will ever avail either to our own salvation, or to the moral reformation of the world. There must be a divine life within us. That life can be realized and sustained only by faith in Christ, under the operation of His Spirit, and through the ordinances of His Word; and in these days of doubt, of conflict, of error, of change, we need as specially applicable to the world's necessities, not a religion of empty platitudes, or of incongruous dogmas, or of rigorous exactions, or of sickly sentimentality, but a religion of knowledge, of faith, of love, of power, which sympathises in every sorrow, and provides for every want, and which secures for every sinner a free, a full, an eternal salvation. Any other religion is untrue to the Gospel, and unsuited to the age; with this to nerve our courage and inspire our plans, we may revolutionize the Church, and turn the world upside down.

The struggle was now about to open for which the preparation had begun. There were as yet no outward symptoms of the gathering storm. A delusive calm was resting on the Church, as when to the casual observer Vesuvius is sleeping. It is characteristic of the Divine Government to prepare for great events by silent means. The Reformation in its ultimate issues resulted from various causes. Some of these were independent of Luther, and independent of each other,—were as much literary and political as ecclesiastical and religious; but in the process of their developement, Luther became the agent in the hands of Heaven to influence and direct. His own preparation was imperceptible and slow. It affected first his personal experience; it related next to his public position. By the agency of the truth his mind had been enlightened and renewed; by startling expositions of that truth he was now to influence the minds of others. Having served his novitiate, he was admitted in due form to the full order of the priesthood. It was a

momentous period of his life; all the associations were tender and impressive. . . . . .

This, however, was only the stepping stone to a wider sphere. Upon the recommendation of Staupitz, he was appointed by the Elector Fredrick to the chair of philosophy in the newly founded University of Wittemberg. It was an appointment he hardly covetted, since he had little relish for the Aristotelian philosophy. But the summons of the Elector was too imperative to be refused, and in such an office he might wield a potent power. The finger of the Deity indeed was visible; it was a wise arrangement which brought him thus early into contact with the rising mind of Germany. Next to the pulpit the University is supreme in the moral as in the intellectual life of a nation. Almost without control a professor can create the thought, and shape the plans of the future. In the pulpit we work upon the masses, and stimulate to action; in the school we form the character, and prepare for duty. The two combined are almost omnipotent in the inculcation of error, or the defence of truth. He is a giant for good or evil who knows how to expound at the desk and enforce from the pulpit. It was Luther's duty to do both. His appointment as philosophical professor, was followed by authority to deliver divinity lectures, and by his election to preach in the chapel of his convent, and in the city pulpit of Wittemberg. The youth of the age, and the nobility and peasantry of the nation, were thus brought within his reach. And soon his reputation began to spread, his influence to tell. In lectures and discourses he inaugurated a new style. There was a boldness of thought, an originality of conception, a beauty of diction, a power of illustration, a plainness, and earnestness, and tenderness of manner, which arrested attention and produced effect. He poured contempt on the philosophy of the schoools; he set at naught the dicta of Aristotle; he proclaimed the Word of God as the only infallible standard, as the only true light, whose utterances were for every soul, and whose doctrines should be interpreted independently of human authority and church tradition. The youth of Wittemberg gathered round him; monks and professors sat in silence before him; princes admired his elequonce; the people applauded his courage. It was as the streaming forth of new light—as the opening up of a new fountain—as the depositing of new seed—as a resurrection of dry bones. . . . In Wittemberg the Church began to throb with life; the vibration shook the empire. . . . . .

So in every moral crisis, in every religious movement, the pulpit and the school should join their hands, and lead the van. We cannot dispense with their teaching; we should not underrate their power. Both have often failed in the maintenance of truth, and in the inculcation of virtue, since as before the Reformation; but it has been for want of spirit, and devotion, and power, in the men who have been thrust into the leading offices. There is no reason abstractedly why the pulpit should decline in influence, or why the school should diminish its charms. No field can be wider, no subjects nobler, no attractions brighter, and no inducements stronger, than those of the preacher and the professor. The entire range of literature, of history, of philosophy, of science, is available for their work. It is their's to probe the conscience, to rouse the passions, to mould the character, to steer the life; and in doing this every theme and incident may apply,—from the holiness of God to the degradation of sin, from the joys of heaven to the woes of hell. . . .

The voice of the pulpit must ring clear and loud; the power of the school must be deep and firm, in the exposure of error, in the denunciation of vice, in the maintenance of truth, in the enforcement of virtue, and in the stimulus to every good work. It is sometimes said that the pulpit is effete, that sermons are insipid, that the schools are dead, that the Church has lost its power. There is perhaps too much reason for the complaint. We had better not disguise the fact that we have degenerated in much of our public teaching, and in much of our public worship. There is not life enough in our services; there is not power enough in our word. These are not the days for learned dulness, for respectable formality, for dry essays, for abstract dissertations, for freezing devotion, for insipid sentimentality. We want sermons bristling with thought; we want services instinct with life. All the resources of genius, all the treasures of learning, all the charms of oratory, all the fascinations of art, may come to our aid. But as supplemental to these, we must have the fire of piety, and the inspiration of the Spirit, by which in living forms, and in overwhelming power, the truth may be brought into direct contact with the mind and conscience of humanity, and through which, as in the days of Jesus, we may see the devils cast out, and the unbelieving and impenitent clothed, and sitting in their right mind.

As another unconscious step in the onward movement, Luther was despatched to Rome. The sphere of his observation was thereby enlarged. It was necessary he should become acquainted with the condition of the outer world, and still more with the general practices of the Church. He had hitherto moved within a narrow sphere. All his sympathies entwined around the Church. So far he had no reason to suspect it of imposture and fraud. His zeal indeed was such, that according to his own confession, he was willing to kindle with his own hands the fire which might consume Erasmus, or any other heretic who should call in question the supremacy of the Pope. Yet the reformation to be produced was a reformation of abuses without, no less than of doctrines within. There was a corrupt faith to begin with, and that by a natural process would produce a corrupt life. By devout study, Luther had gained a correct knowledge of the theory of salvation; by careful observation, he was now to apprehend the revolting errors of the Church.

The mission on which Luther was despatched to Rome was ostensibly to adjust certain differences which had sprung up between the Vicar-General and some of the Convents of his Order; it supplied indirectly the means for the exposure of the whole system. Luther started upon his journey with the brightest anticipations. Who had not heard of the glory of the Eternal City?—of the sanctity of the Vicar of Christ?—of the devotion of the Convents and Churches, which like so many fountains sent forth the streams of life?—and who could be surrounded with these, live among them, gaze upon them, feel their presence, inhale their influence, without a corresponding refinement of taste and elevation of feeling? Such was Luther's expectation, as it had been the dream of multitudes before him. He was doomed to a bitter disappointment. The contrast between what he expected and what he realized, was greater than words could express. Along the entire route from Germany to Rome he found cause for surprise and shame. Many of the Convents were the abodes of luxury and sensuality. There was unblushing profanity; there was unmitigated idleness. . . . . .

After a fatiguing journey, he came within sight of the seven-hilled city—so fondly called by some the "queen of the earth and of the Church." His heart shook with emotion;—his eyes filled with tears;—he fell upon his knees;—he kissed the earth;—he broke out in the wildest expressions of veneration and love;—he hastened to join in the devotions of the Church, and to present the credentials of his mission. Everywhere he was received with respect; but everywhere he saw evidence to dispel the illusion of his mind. The grandeur of ancient Rome had departed: the condition of modern Rome was corrupt. Julius II was the reigning pontiff, and his character was not above reproach. The priests in general were idle, ignorant, and profane. There was no devotion in the Church; there was no reverence in the Convent. "It is incredible," said Luther, "what sins and atrocities are committed in Rome. They must be seen and heard to be believed." . . . "The nearer," said Macchiavelli, "we approach the capital of Christendom—meaning Rome—the less do we find of the Christian spirit in the people. . . . . We Italians are principally indebted to the priests for having become impious and profligate." Luther was literally distressed at the immoralities he witnessed. There was an entire change in the current of his feelings. At a later period he said, he would not have missed seeing Rome for a hundred thousand florins. . . . . .

In returning to Wittemberg, Luther became a more profound student of the Divine Word, and a more earnest expounder of its truths. As a doctor of divinity he sought to realize correct principles of interpretation, and to apply the doctrines and precepts of Scripture thereby educed, to the recognized tenets of the schools. In doing this he exposed afresh the errors of Pelagianism, and re-asserted the arguments of St. Augustine and the Fathers. The propositions affirmed, and the proofs adduced, arrested attention, stimulated inquiry, led to discussion, and thus prepared the way for that doctrinal revolution without which there could have been no external reformation. It is possible that many of his prelections were too abstract for the popular mind. The discussion of metaphysical and recondite themes could hardly enlist the public sympathy; and yet a correct interpretation of the Bible, and a right apprehension of the doctrines therein revealed, were intimately associated with—were absolutely necessary to, the correction of the outer abuses beneath which the Church groaned. It was a reformation of doctrine as well as of practice. Luther could never have made the truth bear with such prominence and power upon the errors of the Church, if he had not first realized that truth in his own nature, as well by his logical faculty as by his spiritual consciousness. There can be no true devotion without a sound faith. The one essentially implies the other; and in these days of latitudinarian theology—when the dogmatic character of the Bible is ignored, and the obligation of a clearly defined faith is repudiated—it seems necessary to re-affirm the fundamental principles of religion, that a super-natural revelation was needed, that such a revelation is contained in the Holy Bible—and that by its dicta we are and must be bound. Without a recognition of the supreme authority of the Bible in matters of faith and practice we have no basis on which to work; and only in so far as Luther made the Bible his foundation and guide, was he prepared for the mission on which he had almost unconsciously entered.

CLAIMS OF THE PRESENT LIFE.—AN ESSAY.

(CONTINUED.)

1. In passing on to treat, as concisely as its nature permits, the second main division of human pursuit, summed up just now under the general term *recreation*, (*) it is obvious to remark that at all ages some portion of our time is as a physical necessity diverted from the main current of our serious pursuits. There has been a time in all our lives when there was no such distinction in our occupations. Play is the life of little children except under conditions the most hard and unnatural. In their case, before the commencement of actual teaching, occupation is pleasure and pleasure is occupation. But with the initiatory lesson in A, B, C, this state of things is at an end. In large proportion still play predominates all through nursery education; in large proportion still, but not so large and continually decreasing, (I speak of education as it ought to be,) till school days are over. Towards the end of these a youth or maiden begins to realize what work is. If a higher training is sought before entering on the business of life, the time spent at college sees, or should see, a still growing proportion of work over recreation. And in all cases of talents well employed this process continues when the battle of life is fairly entered upon: the possible or allowable seasons of recreation, as business or family cares increase, become less and less. The legitimate demands of others upon our time become more and more imperious, until, in middle life among the mercantile or professional classes, a fortnight's holiday in the year is as much as a man can expect to call his own; whilst lower in the social scale, still filled, however, with units of flesh and blood, a day or two at Christmas or Whitsuntide is all that the iron grasp of labour will allow. A hard state of things; but yet Labour is one of the powers that be, and is therefore ordained of God. By his ordinance, too, it is that this pressure continues in many—we might almost say most—cases to the very exhaustion point of a man's working power. But short of this, the symmetry, so to speak, of human life, which we may therefore consider to be in harmony with the natural requirements of our condition, seems to point to a period of increasing leisure and recreation; a time when, the grand climacteric of labour passed and a competency for this life's necessities secured, the disproportion between work and recreation may be legitimately diminished, and a larger amount of time be given to the latter than heretofore. It is true that, if this be so, the word recreation must be slightly modified in meaning, so as to include the contemplative leisure no less desirable, where it may be had, for the soul anticipating its approaching change, than physical relaxation is for the over-worked body. And thus, too, analogously to what was said above of early childhood, occupation (of the spirit, now with the things of the spirit) is the pleasure of the closing period of a Christian's life, and such pleasure becomes in an increasing degree his occupation. But, not to dwell longer on this higher aspect of the question, do we not tacitly acknowledge the existence of some such difference in regard to the proportion of business to recreation, between what we may call the downward as compared with the upward period of human life, when we speak of a man's *second childhood*,—that time immediately preceding

* This word conveys my meaning better than *pleasure*: and I have, therefore, substituted it for that word in the second part of this Essay.

the separation of soul and body, when, as in the case of early infancy, anything like work, mental or physical, is impossible? Assuming, then, that business and recreation are intended to be combined in certain varying proportions through life, the first increasing as the second diminishes in the upward, and the process being reversed in the down-period, until the extreme of old age meets that in a second childhood, the important thing in practice will be to ascertain, if possible, what are the one proportions of these two elements of our life on earth; and to take care, as far as we can, that the one does not encroach upon the other. Business, of which I have already spoken, is indeed always encroaching; pleasure, excluding of course the mere indulgence of appetite, can only do so, provided the external means of gratification exist.

2. On this, as on the other division of our subject, Holy Scripture does not contain many explicit declarations, leaving the matter, important as it is, in that undefined state which should be the greatest inducement to every man to settle it, by divine assistance, for himself. We are exhorted in general to do all that we do to the glory of God. Either, then, amusement and recreation of every kind is contrary to God's will, or it is possible to glorify Him even in matters least connected with His direct service. Now we are told expressly that we can glorify Him in the acts of eating and drinking. But these acts, although they minister indirectly through the body to man's intellectual and spiritual well-being, are in themselves performed instinctively, and merely for the supply of an animal want. Many of our lighter pursuits, not ministering like these directly to the body, do confessedly promote its health; and many more are decidely as health-giving to the mind, by calling forth intellectual efforts of a high order. If, then, we allow that such pursuits, although designed for recreation, help to keep both body and mind in a healthy and vigorous condition, it is difficult not to allow that God may be glorified in them, at least as much as in supplying the body with necessary food. And a specific authorization in Holy Scripture of one of these classes of action, seems as little necessary as of the other. The notice taken of such things in the Bible, is, therefore, for the most part incidental. David's dancing before the ark was a directly religious act; and this may, perhaps, be alleged in proof that dancing is not essentially an irreligious act. Our blessed Lord sanctioned by His presence a social and festive gathering at Cana of Galilee, and even performed a miracle in order to increase the means of enjoyment. And again, in His parable of the prodigal son, music and dancing are mentioned, without a note of disapproval, as fitting accompaniments of a season of rejoicing. The last case, bearing most directly on the point, is to my mind the strongest, or at least strong enough to warrant the opinion that the ordinary accompaniments of human gladness, however unimportant or valueless, are not *in themselves, and apart from perversion in their use,* the direct ministers of sin. It is, of course, true that evil, as well as good, is evolved in our intercourse with one another; that light words, for instance the natural overflow of spirits disengaged for a time from the business and cares of life, are prone to degenerate into scandalous and frivolous, even if not impure, words, for which we must not only give an account hereafter, but, if unrepentant, receive sentence of condemnation. Where many are gathered together for any purpose, there is always more or less danger. Vanity seems in a crowd more vain, frivolity more frivolous. There

may be no real difference, but the evil in a man's character seems to be called out into greater prominence. And to the fact of all gatherings, especially those which have amusement for their object, being accompanied by such danger to the persons who take part in them, is to be attributed the common fallacy of laying the blame, not upon what we may call the unavoidable friction of a crowd, but upon the objects for which that crowd is gathered together. Wherever intense interest is excited, there must almost necessarily excess of some kind be found. It is not right, however, to argue against the use of a thing from its abuse. Our great aim should be to moderate the use within our limits. Of outdoor amusements, for instance, saving such as are cruel or barbarous, whatever tend to reinvigorate the body, and through it the mind, are undoubtedly good, if not pursued so far that they cease to be means, and become ends of their own pursuit. It is not, of course, meant that bodily recreation is or can be constantly before the mind as the object, for example, of an athletic game; but that this is practically the result obtained, beyond which the pursuit in most cases is not carried, simply because bodily fatigue confines it within certain limits. It is in amusements of another class,—those which minister more directly to the mental and emotional elements of our nature,—that people are more prone to run into excess; perhaps because the point of satiety is not so easily reached as in the former case, and they consequently fail to see the point at which healthy recreation ends and vicious indulgence begins. But the more we think of these things, the more impossible it seems to lay down anything like practical rules, which can be of use to others. This, however, is not to deny that every one can, under higher guidance, lay down rules for himself. The religious scruples, for instance, which condemn dancing in mixed society as inconsistent with the Christian profession, may be perfectly warranted in the minds of those who entertain them. Others, again, not votaries of this amusement, and possibly never taking part in it themselves, can see no more harm in walking through a quadrille in a drawing-room, than in walking into the same drawing-room. But the question goes much further, and lies much deeper than that, into regions whither I will not attempt to follow it: not for lack of thoughts, but of a practical dress in which to clothe them. It may be enough to express an opinion that there are recognized forms of this amusement, its accessories also being taken into account, which, in one sex at least, can hardly consist with moral purity, and are of course not likely to infringe upon it in the other. There is no need to pursue the subject at any length through other amusements, all recognized by modern society, and all, of course, capable of perversion to evil. Individual scruples are in all cases binding on the individuals who hold them, and, as such, are to be respected; but unless where some principle is involved, in which case they lose their individual character, no one has a right to expect that his scruples, however well grounded for himself, can be binding upon others. One, for example, may disallow billiards altogether, but see no objection to bagatelle; one may condemn backgammon, because played with dice, but be perfectly willing to play with the same wooden dices on the same board reversed, or to join in a more exciting encounter on the same field with pieces of a different pattern. These are certainly extreme, and almost absurd cases; but it is true, notwithstanding, that the line between the *fas* and the *nefas* does assume some such a zigzag course in the minds of many conscien-

tious people. Cards, however, (of the diabolical pattern) are the great stumbling-block; and on this point it is amusing to witness the ingenuity which has been brought into play to produce what are supposed to be innocent games, still depending, as needs must be the case, on chance, or on chance and skill combined, and still played on pieces of printed card. These are no doubt intended for the amusement of children, and, requiring less skill than the old-fashioned games, may be more suitable for that particular purpose. All that I would here contend for, is that their principle is the same—the attainment of a result depending more or less on chance: and I cannot but think that much confusion is sometimes produced in children's minds by the drawing of what must, to them at least, appear a very arbitrary line of distinction between the allowable and unallowable in such matters. Could the religious scruples entertained on this subject be analysed, I believe that they would be found to resolve themselves in almost every case into an objection to certain accessories always, or generally found, to accompany certain amusements. But the absence of these accessories need not at all affect their usefulness as instruments of recreation. 'True,' it may be replied, 'but they are inseparable.' In so far as they are so, I would go along with the objectors. It is difficult, for example, to suppose that a time can ever arrive when the training and competition of horses as a public amusement can be so far divested of its accompanying immoralities as to be productive of more good than evil, in such a degree as to bring it into the number of recreative pursuits which can be blamelessly countenanced by a God-fearing man. It can be easily seen, however, that half the mischief even in this case arises from horse races being held in places perfectly open to the promiscuous public: whencethe direct encouragement to gambling, in addition to the drunkeness, blasphemy and licentiousness, roused into activity by the sympathy of mind with mind in the crowd which assembles on such occasions. As things are, it is to be feared that such evils are practically inseparable in this particular case. Again, with regard to card-playing, do not the objections really lie against the waste of time, the excitement of evil passions, and the ruin not unfrequently consequent on gambling, especially amongst the poorer classes of the community, which are most prone to run into these excesses, and can least afford to lose hardly-earned money in this or any other way? But will any one contend that these vicious accompaniments are inseparable from any possible or probable care of card-playing? If so, all recreation is slightly condemned in the conscience of the objector; but he must be charitable enough to allow others to think differently. But one word on still more dangerous ground—the subject of dancing. The time is probably distant when everything of a demoralizing tendency in frivolous conversation, in dress and gesture, will be banished from this pastime even in respectable society. And yet I believe it would be a libel to assert the invariable presence of such evils—a libel especially upon the purity of English maidenhood.

3. It remains only to remark that, if what has been said as to the grounds of objection to popularly received amusements is correct, they mostly resolve themselves into arguments against the use of a thing from its abuse. And, to put the matter for a moment on higher grounds, does it not savour of presumption to set up artificial barriers of restraint, and to dogmatise, as some do, on matters which can only be decided by each one in foro conscientiæ for himself? Nay, does it not seem like

attempting to lay down the law for God himself, or supposing Him capable of being swayed by human caprice, to think that it can be a matter of concern to the Almighty, whether the instruments of our reasonable and innocent recreation, are pieces of painted cardboard, or turned ivory? My own conviction is that, *in themselves* the modes of recreation are indifferent; whilst some are inseparably, and some at present invariably so intermixed with evil, that the ore, so to speak, if such there be in them, is not worth the trouble of separation, if this were possible, from the dross. In others again, the innocent and vicious elements are not so hopelessly intermingled; and much good might, I think, be done by a consistent endeavour, on the part of those least likely to be led away by pleasure in any shape, to take such amusements, with care to avoid running counter to honest prejudices, and prove them innocent. The first evil common to nearly all of them, which would require to be eliminated, is that of late hours, turning night to day; which, to put the matter on no higher ground, encroaches upon the time which nature demands for sleep, and consequently upon the business of the following day also. The next is gambling in every shape, on the ground that, few if any, can either lose or gain money in this way without sustaining moral loss also. After subtracting these two elements, (as we think of evil) many will say that the residum is but small, and to their eyes no doubt the cup will sparklethe less for being pure. It may certainly be less highly coloured, but not therefore less bright or enjoyable.

I have endeavoured in the foregoing observations to avoid sermonising, although treating a subject well worthy of such discourse, and which cannot be too forcibly put by Christian ministers to their congregations. Lower ground has consequently been often taken, where higher might have been chosen in enforcing conclusions with which persons of what are called strict views will agree. The same persons will probably dissent from what I have said on many points; in the main, however, we shall be at one. Believing that we have to take the world as we find it, and to endeavour as good soldiers of Christ, to overcome evil with good. I have ventured to put in a plea for that mode of setting about this great work, which may in matters of daily concern to all of us, not necessarily kill and cast out as useless, everything on which Satan has left his mark, but seek rather to extract his venom from the wound.

W. H. P.

Grace and Nature.—The first grace of God prevents us; without Him we can do nothing; He lays the first stone in every spiritual building, and then expects by that strength He first gave, that we make the superstructure. But as a stone thrown into a river first moves the water, and disturbs its surface into a circle, and then its own force wafts the neighbouring drops into a larger figure by its proper weight, so is the grace of God the first principle of our spiritual motion, and when it moves it into its own figure, and hath actuated and enobled our natural powers by the influence of that first incentive, we continue the motion, and enlarge the progress. But as the circles on the face of the waters grow weaker, till it hath smoothed itself into a natural and even current, unless the force be renewed or continued, so do all our natural endeavours, when first set at work by God's preventing grace, decline to the imperfection of its own kind, unless the same force be made energetical and operative by the continuation and renewing of the same supernatural influence.—*Jer. Taylor.*

THE PULPIT AND THE PARISH.

ROGATION SUNDAY—MAY 22.

COMPILED FOR THE CHURCHMAN'S MAGAZINE.

Rogation Sunday received, and retains, its title from the Monday, Tuesday and Wednesday immediately following it, which are called *Rogation Days*, derived from the Latin word *Rogare*, to beseech; the earliest Christians having appropriated extraordinary prayers and supplication for those days, as a preparation for the devout observance of our Saviour's ascension, on the day next succeeding them, denominated Holy Thursday, or Ascension Day.

So early as the year 550, Claudius Momertus, Bishop of Vienna, extended the object of the Rogation days, before that time solely applied to a preparation for the ensuing festival of the Ascension, by joining to that service other solemnities in humble supplication for a blessing on the fruits of the earth, at this season blossoming forth; whether, as is asserted by some authors, Momertus had cause to apprehend that any calamity might befall them by blight, or otherwise, at that particular period, or merely adopted a new Christian rite on the Roman *terminalia*, is a matter of dispute. Sidonius, Bishop of Clermont, soon followed the example; and the first Council in Orleans, in the early part of the sixth century, confirmed its observance throughout the Church. The whole week in which these days happen is styled Rogation Week; and it is still known by the other names of Cross Week, Grass Week, and Gang or Procession Week:—Rogation, in token of extraordinary praying; Cross, because anciently that symbol was borne by the priest who officiated at the ceremonies of this season; Grass, from the peculiar abstinence observed, such as salads, greens, vegetables, &c., then substituted for flesh; and Gang or Procession, from the accustomed perambulations. Supplications and abstinence are yet enjoined by the Reformed Church; and also such part of the ceremony of the processions as relates to the perambulating of the parishes, conformably to the regulation made in the reign of Queen Elizabeth; and one of our church homilies of the day is composed particularly for the occasion. "The people shall once a year, at the time accustomed," says the injunction of that Sovereign, "with the curate and substantial men of the parish, walk about the parishes, as they were accustomed, and at their return to church, make their common prayers, provided that the curate in the said common perambulations, as heretofore in the days of rogations, at certain convenient places, shall admonish the people to

give thanks to God, in beholding God's benefits, for the increase and abundance of his fruits upon the face of the earth, with saying of the hundred and fourth Psalm, Benedic Animamea, &c.; which time also the same minister shall inculcate this and such like sentences: "Cursed be he which translateth the bounds and doles of his neighbor, or such other order of prayer as shall be hereafter appointed." In Franconia, as in England, the bearing of willow wands makes part of the ceremony of these parades.

Before the Reformation, the processions in this week were observed with every external mark of devotion; the cross was borne about in solemn pomp, to which the people bowed the ready knee,—with other rites considered too superstitious to warrant their continuance; hence the week was also denominated Cross Week, a name it yet retains on the European continent.

During the middle ages, when the Christain Church had departed from its primitive simplicity, many ceremonies, bearing a close resemblance to the very heathen ones they were meant to overthrow, were insensibly introduced; some, no doubt, from the necessities of the times, in order to lessen the difficulty of conversion; others, it is to be apprehended, from less pure motives. By degrees the whole of the plain and impressive forms of worship, taught by the Apostles, gave way to innovations; and to such cause may justly be ascribed that Reformation which, perhaps, without such glaring extension of abuse, would never have been effected.

Whether Momertus, led by the infatuation of the times, changed or rather extended the object of the Rogation days to meet the feelings of the then half converted Pagans, must remain a doubt. Certain it is that, like the great bulk of the practices of the old papal church, the ceremony of the processioning at this season bears a most remarable similitude to and is, no doubt, derived from the rites of the heathen festival of the God Terminus, whose name and alleged attributes have been transmitted to us in numerous ways, and yet to be traced in various customs and common expressions in the English and other modern languages. On becoming a Christian custom, the heathen rites and ceremonies, called Terminalia, were of course discarded, and those of Christianity substituted.

Terminus was considered to be the God of boundaries or landmarks, or rather Jupiter was sacrificed to, under that appellation. Leaving therefore, the object of Momertus' alteration in the Rogation ceremony undecided in its past dispute: that this Roman deity has occasioned the several divisions of the Island of Minorca to be named Termino, such as the Termino of Mahon, &c., answering to the counties of England; that the expression of Term, or present title for the period fixed for the sittings of our courts of law, is of the same origin, Terminus having

been the god of the limits of time as well as of place, and, like Janus, styled the god of Peace, because all limits which have their names of *lites*, or contentions, were kept in peace and security by the Terminalia; and further, that the common expression of Term, as a duration of time, likewise springs from the same source; as we have terms of life, terms of years, &c., all being expressive of the limitations of time; and even the words in common use for the end or conclusion of anything emanate from the same root,—our journeys *terminate*, our views *terminate*, or hopes *terminate*, and, lastly, our lives *terminate*.

THE PAN-ROMAN SYNOD, AND THE ANTI-ROMAN REACTION.

The Feast of the Epiphany went by with nothing more than the formal adhesion of the assembled Fathers to the schismatic creed of Pius IV. That formulary, however correct an epitome of Tridentine teaching, had hitherto rested, strictly speaking, solely on the authority of the Pope; and the Council of Trent, in reciting its Faith, made no addition to that version of the Œcumenic Symbol which had been received in the West since the days of Reccared and Charlemagne. Yet its present Conciliar adoption can hardly be regarded as investing it with any higher degree of sanction than in reality it possessed before. The Ultramontane party had hoped that by the day we have mentioned the Synod would have passed the canons framed out of the *Syllabus;* but the obscurantist character of the draft submitted by the Papal advisers was too outrageous to gain the consent even of all anti-Gallicans. The draft had to be withdrawn in order to receive considerable amendments before it appeared again. The discussions in the Council, to which such extravagant propositions as these have given rise, have been sharp and protracted. Thus much, at least is reluctantly admitted by organs like the *Civilta Cattolica* and *Tablet;* and, notwithstanding the oath of secrecy by which the Fathers are bound, the names of those who speak in the private sittings, the tenor of their speeches, the nature of the documents laid before them—nay, even some of the documents themselves—come almost immediately to public knowledge. Thus every one has learnt, for instance, that in Strossmayer, Bishop of Sirmium, the opposition has found a fresh leader as eloquent as Dupanloup, and so bold as openly to assault the Jesuits, and advise the de-Italianizing of the College of Cardinals. . . . . Memorials in favor of the Pope's personal Infallibility, the definition of which was doubtless one main reason why the Council was convened, were signed by fewer in number of the Ultramontane party than would have been expected a few months ago.* They were followed immediately by others desiring that the question should not be brought forward. The text of the more important of them is before the world; indeed, the one set on foot by Cardinal

---

* The Infallibilist signatures are said to amount in all to 400; those of the opposition to between 150 and 200. The disparity would have been less but for "the *ex-officio* adhesion of Bishops *in partibus;* 89 of whom," says the *Saturday Review*, "have been created since the indication of the Council, much as peers might be created wholesale to swamp the House of Lords." The chief opposition *postulatum* or memorial in the matter of Infallibility, was signed, it is said, by 47 German Fathers, 34 French (against only 24 on the other side), 40 Americans, 25 Orientals, and some Italians and English, making up altogether 150.

Rauscher, a distinguished oppositionist, was published at Vienna by himself. A remark which we have met with in the *Union Chretienne* on such memorials as this of Rauscher's is too pungent to be omitted :—

"It is strange that the Bishops who claim the most independence should solicit the Pope as a favor thus to abridge the freedom of the Council. We may well be astonished that they show so little faith in that Divine assistance which they pretend is granted to it. If, as they say, the Roman Church is the true Church, and the Council of the Vatican is Œcumenic, they ought to believe that the Holy Spirit will therefore preserve all its decisions from error. But they betray such distrust of the Council as even to ask the Pope to withold a question from its deliberations. We cannot but infer that these Bishops believe as little in the infallibility of the Council as they do in that of the Pope."

One of the most outspoken remonstrances against the efforts of the Infallibilists has been that put forth by Dr. Döllinger.

Two other German professors, only less distinguished than Döllinger, have assailed with great freedom and power the Infallibilist petitioners of the Council—Michelis of Braunsberg, and Schulte of Prague. We may add that the leading Latin clergy of Paderborn have addressed a remonstrance against the threatened dogma to their Ultramontane Bishop.

Thus much as to the Roman Catholic reaction in Germany: but perhaps a pamphlet issued in France, by Gratry, an Oratorian of the highest fame for learning, and hitherto for orthodoxy also, is still more remarkable as an indication of the turn in the tide.

Whatever decision the Council may arrive at on the question of the Pope's Infallibility, we cannot see how it can fail to do an injury to the Romish cause. But if the questions be solved in the affirmative, it is certain that many of the catechetical manuals hitherto used and approved will have to be corrected.

But we must pass on to the evidence of trouble arising out of the new regulations proposed for the discipline and ritual of the various bodies of Eastern Uniats—the so-called "Greek Catholics," "Armenian Catholics," "Syrian Catholics," Maronites, Chaldæans, &c. While the prelate at the head of the Armenian Uniats at Constantinople—himself a strong "infallibilist"—has been absent at Rome, his vicar made common cause with that section of the body which strongly resented certain abridgments of their old privileges already introduced by a Bull in 1867. That vicar has been removed, and another appointed in his stead; but a "schism" is reported to be imminent, and a special messenger has been dispatched from Rome to heal it or arrest it. Now the Armenian Uniats are the second of all those communities in numbers, wealth and intelligence, just as the Armenian Church proper comes second only to the Greek.

But the bearing of another part of this Oriental trouble upon the Church of England is nearer. A story is well authenticated of the Pope having treated with harsh and illegal violence the Chaldæan "Patriarch of Babylon." This chief of that half of the Assyrian Christians, which has accepted the Council of Ephesus and the claims of Rome, has been compelled, in a secret interview with the Pope, to sign away his rights, as the penalty for daring to express his honest conviction in the Council. Thus constrained, he has consecrated two Papal nominees whom he had previously declined to advance to the Episcopate. It so happens that, of all the Uniat bodies, the Chaldæans have ever been the most restive—they with their ecclesiastical kinsmen, the Syro-Rome Christians of St.

Thomas in India; and that Rome should give them such cause of just offence, at the time when the legitimate Church of the Assyrians is making most pressing overtures to England, is a circumstance which claims our particular attention. What will be the course of the Babylonian titular when he returns to the East? Will he say that he was forced to do what he did? and will, in any case, the Chaldæans receive as pastors the "Romelings" that are sent them? "Mar Elia" may, likely enough, throw off all allegiance to Rome, make common cause with "Mar Shimun," and the reconciled rivals, with their respective flocks as the reunited Church of the Far East, successfully recall the native believers of Malabar to their old allegiance, and cement the bonds of a Catholic communion with ourselves, from which, as Mr. Badger has forcibly shown in his paper at the Liverpool Church Congress, blessings would very widely radiate.

[The foregoing is an abridgment of an interesting summary in the March number of the *Colonial Church Chronicle*. The subject is continued in a number for April; and as it is just now one of engrossing interest, we surrender to it still more of our space.]

Lady-day passed by, as Candlemas did, without any public announcement of results arrived at by the Vatican Council. It has transpired that *schemata* on "dogma" as well as "discipline," have now been laid before the Fathers by the Congregation of creatures of the Papacy appointed for the purpose; and that their extravagant tenor has still further excited the alarm of the minority in the Council, which is now on all hands spoken of as the opposition. Should the canons thus proposed be enacted, in however modified a shape, the Roman Communion would henceforth be committed most completely to an attitude of chronic antagonism to all that is comprised under the expression "civil and religious freedom." The Pope has already done his own part towards bringing things to this frightful pass, by promulgating—not *in* the Council, but during its sessions, as though to give the act greater solemnity,—a Bull of Hildebrandine arrogance, of which an analysis would abundantly bear out the assertion that in it the atrocious Bull *In Cana Domini* lives and breathes again. We need but instance that this Bull *Apostolicæ Sedis* curses all—and therefore all Governments—who tolerate the residence of heretics; all who concur in any way in bringing clerics before lay tribunals; and all who offend or intimidate the officers of the Inquisition. That the authority which has put forth this document is to be regarded as supreme, is plainly implied in its excommunicating, likewise, all "who appeal from the Pope to a future General Council"; and in its bearing the date of October 12, when it was drawn up in secrecy, after consultation with the Cardinals, two months before the assembling of the present Synod, which had been professedly summoned for dealing with the very questions thus summarily disposed of.

It seems certain that a *schema de Pontifice* has been laid before the Council, embodying the tenet of the Pope's Infallibility; but of its fate, nothing at the time we write is known.* Care had been previously taken to break as much as possible the power of resistance by the issue

* Not deeming it needful to await the decision of his phantom Synod, the pope had just approved and enriched with his "indulgences" a "Prayer for the Greek schismatics," wherein the following words occur: "O Mary, Immaculate Virgin, we beseech thee to be pleased to entreat the Divine Spirit in favor of our erring brethren, that enlightened by His quickening grace, they may return to the Catholic Church, under the *infallible* authority of its chief Pastor." We wonder, by the way, whether Archbishop Manning has reflected on the special dilemma in which this infallibility tenet will place himself, one of the predecessors of the present Pontiff having asserted the patriarchal pre-eminence of Canterbury to be incapable of any abatement, on any pretext, until the end of time, and denouncing anathemas against all intruders on its privileges whatsoever.

of a fresh code of regulations, abridging the amount of debate permitted to the Fathers. These new regulations have been complained of by the Opposition, but seemingly in vain. Their sinister effect, however, will be largely counteracted if, there seems a likelihood, the claim of France to have a representative in the Council—after the precedent of the Ambassadors at Trent—is in some way conceded by the reluctant Pope.

The rumors which are afloat respecting the discussions in the Council, conduce, for the most part, to a belief that the spirit of the Opposition is unbroken. Some of the Fathers for that party may have been won over, or daunted, but there remains a compact body whose alarm for the consequences, should the Pope's policy triumph, renders them still immoveable from the attitude they have assumed. The heat of the antagonism within the Council is put beyond doubt by the letters which have appeared from several of its Bishops in the public journals, not only expressing opposite opinions as to recent writers on the points at issue, but even in a few cases, recriminating one another. In this way, Bishop Dupanloup of Orleans has been denounced as a troubler of Israel by his brother of Laval, and afterwards defended by his brother of Montepiller; and he has himself put forth a vindication of his views in reply to the Archbishop of Malines. Some of the German Bishops proposed to condemn Dr. Dollinger's important refutation of infallibilism which we noticed last month, but Bishop Hefele of Rottenburg, and other friends of his school prevented it. And while the parallel letter of Gratry's has been condemned as "false, insolent, and in some respects heretical," by the Bishop of Strasbourg and others of the French hierarchy, he has been thanked for it by several Bishops, both French and not French. Bishop Strossmayer, of Sirmium, has told him that he is "performing a work most useful at the present moment, when many persons hurried into the wildest extremes, are involving the Church in new and unheard-of dangers"; and Bishop David of Brienc, that "by speaking when the evil which threatens religion is so great, silence would become complicity, he has strengthened the souls of those who have raised their voices in the Council with a freedom truly Episcopal."

M. Gratry has followed up that letter to Archbishop Deschamps, which we have already noticed, with two more, equally forcible; and they have deservedly attracted a large share of attention.

Another memorable incident in the progress of Anti-Roman reaction in France, has been the outspoken letter which Count Montalembert had scarcely time enough to write before he met the death which his long illness had led him hourly to expect. We cannot concede, indeed, that he proved the consistency of his old Ultramontanism with his latest views, but we none the less value his avowal that "lavish encouragement has been given, under the Pontificate of Pius IX., to exaggerated doctrines outraging the good sense as well as the honor of the human race," and that "justice and truth, reason and history, have been immolated in one great holocaust to the idol raised up at the Vatican." No marvel that after such a swan-song from the prose-poet of the "Monks of the West," the Pope prevented Bishop Dupanloup at Rome from officiating at a funeral mass in his behalf, and directed the performance of that rite by an Italian at a moment when no Fathers of the Council were able to be present.*

* We hear, we may add, that a new Gallican journal, to be called *La Concorde*, is in preparation. It is to be edited by the Abbé Loyson, brother of Father Hyacinthe, assisted by the latter, and the Abbé Voirin, Secretary of the Theological Faculty at the Sorbonne. The enterprise is said to be encouraged by the Archbishop of Paris, and one or two other prelates.

In Germany, fresh proofs continue to appear of the wide extent to which the teachings of the so-called "Liberal school" have spread among the more educated circles of the Roman Catholic population. The authorship of "Janus," we may observe in passing, is said to be now acknowledged; that influential volume was written (mainly at least) not by Döllinger, but by another Munich Professor, Huber. In other European countries, symptoms of Anti-Roman reaction are more clearly showing themselves, as in Bohemia, and among the Uniats of Gallicia; and even in Italy the clergy of Milan have sent an address to their Archbishop, congratulating him on his refusal to sign the Infallibilist Address, "thereby worthily maintaining the traditions of the Milanese Church, which, prior to Papal absorption and usurpation, was considered rather as equal than second to Rome."

The schism among the Armenian Uniats, which last month we affirmed to be imminent, has actually occurred. A number of priests ignore the excommunication which the Papal delegate has pronounced against them, and the Turkish Government has already sanctioned their use of one of the churches of the Uniat body at Constantinople.

But the incident in the present struggle of conflicting tendencies within the Roman Obedience, which to Anglican eyes wears naturally the most peculiar interest, is the way in which Dr. Newman has broken his long-kept silence. He admits that he lately wrote to Bishop Ullathorne, complaining of "an insolent and aggressive faction," who are urging the definition "of that theological opinion"—the Pope's Infallibility. He "deeply deplores their policy, spirit and measures." "Still," he adds, "on the other hand, I have a firm belief that a greater Power than that of any man or set of men will overrule the deliberations of the Council to the determination of Catholic and Apostolic truth, and that what its Fathers eventually proclaim with one voice will be the Word of God." Although thus balanced, this utterance of Dr. Newman's deserves to be placed on record.*

To make our survey of the reaction complete, we must cast a glance across the Atlantic. A somewhat singular event has occurred there. Dr. Bjerring, a Scandinavian by birth, but a devoted Romanist, once a msisionary in Lapland, under the "Apostolic Prefect of the North Pole," and lastly a Professor at the "Catholic Academy," of Baltimore, has decided to go over to the Greek Church. He has addressed a long letter to the Pope, in which he gives an account of the workings of his mind in reference to the present crisis, and enumerates proofs of his zeal through all his life to the Roman See, up to the time when the *Syllabus* was published. . . . . Dr. Bjerring, in announcing his intention to join the Greek Church, strangely makes no mention of the Church of England's daughter in the United States, nor of the Swedish Church. His ecclesiastical preference is the more to be regretted, as an opening of immediate usefulness might have been found for such a person among those thousands of Scandinavia immigrants in the New World, whose religious needs have evoked the well-known exertions of Bishop Whitehouse, of Illinois. Dr. Guettee, in chronicling this secession in the *Union Chretienne*, ventures to predict that others will follow the example elsewhere. He is certain that until that emancipation and

* The *Church Review* says of it: "If the designs of the Infallibists succeed, what that success will mean, on Dr. Newman's own showing, is this, that a 'theological *opinion*' has been raised into one of the most essential articles of *faith*, by the successful efforts of 'an insolent and aggressive faction.'"

purification of the Latin Church, which he expects shall have taken place, individuals will now leave her "to form in the West a Church of 'Latin Uniats'—a Western Church united to the Eastern." And he mentions the labors of Dr. Overbeck, another ex-Roman Greek, as tending to expedite the realizing of this project. Dr. Overbeck has laid proposals before the Governing Synod of Russia, which have so far been entertained that that body has appointed a commission of inquiry, of which he and Archpriest Popoff (the Russian Chaplain in London) are members. In a letter to the *Augsburgische Zeitung*, he concisely describes his design, referring for particulars to a work which he has recently published.* This design, however, appears to embrace the idea of welcoming seceders from the Anglican Communion as well as the Roman. We mention this, not because we think that there is much fear that the Russian Synod is likely to embark on such a scheme, or that its result, numerically speaking, would be worth much, but chiefly in order to impress on our readers' minds the fact that as we have amongst ourselves a party inordinately averse to overtures of approach to the Greek Church, so also there are persons quite as Donatist-minded towards us on that side—a consideration which should show the more strongly the high expediency of such fraternal courtesies as the recent exchange of letters between Constantinople and Canterbury, and the reception in this country of the Archbishop of Syra. For such courtesies cannot but help to repress the ebullitions of that honest but mischievous bigotry which is begotten of ignorance. Dr. Guettee, more kindly than Dr. Overbeck, remarks as follows:—

"We applaud the project of Dr. Overbeck for the foundation of communities of Latin Uniats keeping their national rites, but adopting the Orthodoxy of the East. But we must make a reserve with respect to the Anglican Church, which Dr. Overbeck considers as merely Protestant [*i. e.*, in the continental sense]. He evidently assumes the invalidity of Anglican Orders; but this is a question on which the Eastern Catholic Church has not pronounced. Bishop Cleveland Coxe, of Western New York, is now treating this topic in the *Union Chretienne* with a masterly hand. It will follow from the establishment of his thesis that the Anglican Church is not, properly speaking, a 'Protestant' body, and that the Bishops of the Orthodox Church can negotiate for union with the Anglican Bishops as truly and legitimately such."

To ourselves it seems premature to speculate on the direction which the Anti-Roman reaction now going on among the Latins will ultimately take. It must first be seen what is the real upshot of the Synod still sitting at the Vatican.

GERMS OF THOUGHT.

FOR ASCENSION DAY, MAY 26th.

"And a cloud received Him out of their sight."—Acts i. 9.

In all the manifestations of Christ to be the Son of God, the cloud is a constant witness. In His transfiguration on the mount, "a cloud did overshadow Him," and out of the cloud the testimony was given by God the Father, Matt. xvi. 5, "This is my beloved son, in whom I am well pleased." And as He was received up to heaven in a cloud, so shall He come "in the clouds of heaven" to judge the world. The inference from His ascending in a cloud, and His coming hereafter in

* *Die rechtglaubige katholische Kirche:* "Ein Protest gegen die päpstliche Kirche u. eine Aufforderung zur Grundung katholischer Nationalkirchen." Halle: Schmidt. 1869.

like manner in a cloud, is, that He is that very God whose glorious kingdom and reign is thus described by the psalmist, civ. 3: "Who layeth the beams of His chambers in the waters; who maketh the *clouds his chariot;* who walketh upon the wings of the wind; who maketh His angels spirits, and His ministers a flame of fire."

That Christ, in His ascent into heaven, should be received by a cloud out of the sight of His disciples, is foreshadowed by the vision of the prophet Daniel, and typified by the consecration of the Tabernacle by Moses, and the Temple by Solomon. "And I beheld," says David, "in visions by night, behold, one like the Son of Man came in the *clouds* of heaven, and approached unto the Ancient of Days, and they brought him before him. And he gave him dominion, and honour, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall never be taken away, and his kingdom that which shall not be destroyed." It is evident from the tenor of the prophecy, of which this vision is a part, that the setting up of this everlasting kingdom was to take place in the times of the fourth, or Roman monarchy, when the Son of Man should ascend from earth to heaven; and accordingly Christ, when about to ascend into heaven, said "all power is given unto me in heaven and earth." And from the language made use of by the apostle, it would appear that he had in view the fulfilment of what the prophet foresaw, when he says that Christ, in consequence of His resurrection, was exalted, in His human nature, "to the right hand of the Father, in heaven, by places far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath all things put under His feet, and is constituted to be head over all things to the Church." (Eph. i. 21.) Because it is said that, in the vision, he was "like the Son of Man," we are not to infer that he was not truly man, or only like to man; but we are to understand that more glory was due to Him than to any mere son of man—that He was the true son of the Ancient of Days, unto whom He was brought, or as the apostle expresses it, "that being in the form of God, and equal unto God, yet He was found in the likeness and shape of a man," that is, essentially like to man as to God. The manner of His ascension, attended by the angels and celestial powers, is thus described in the vision: "Behold, one like the Son of Man came in the clouds of heaven, and approached unto the Ancient of Days." The prophet does not say that He was brought up in the clouds of heaven, for the motion was His own; He was the agent or mover, as well as the party moved in this ascension. This we also learn from the account given of the ascension in the first chapter of the Acts of the Apostles: "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven, as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven?" Their "standing" and "gazing up" implies that Christ ascended by little and little, by certain stages, as it were, in order to gratify the eyes and refresh the souls of His disciples.

As our Saviour's ascending in a cloud, as described by the Evangelist, explains the vision of Daniel, so the vision itself is an explanation of the mystical sense of the Mosaical account of the ark of the covenant and the tabernacle. As the ark of the covenant, in which God was

said to dwell, was a type or shadow of the human nature of Christ, so the tabernacle erected by Moses in the wilderness, in which he placed the ark, was a type of the heavenly tabernacle into which Christ is entered. Now, immediately after Moses had finished the work of the Tabernacle, we read, Exod. xl. 34, that "a *cloud* covered the tent of the congregation, and the glory of the Lord filled the tabernacle;" or, as it is more fully expressed, Numb. ix. 15, "And on the day that the tabernacle was reared up, the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle, as it were, the appearance of fire, until the morning."

But we have a more lively type in the consecration of the temple, "When Solomon had assembled all the elders of Israel, and heads of the tribes, to bring up the ark of the covenant of the Lord out of the city of David to the temple. And it came to pass, when the priests were come out of the holy place, that a *cloud* filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord." Kings viii. 10. Christ, in whom the covenant is deposited, and more safely kept than the tables of the first covenant were in the ark when it was brought into the temple, had His sanctuary prepared of old, even "that great and more perfect tabernacle, not made with hands." But this tabernacle or sanctuary was to be consecrated with the blood of our High Priest; and when it was consecrated, "a cloud did cover the living ark and High Priest," upon the day that he was to enter into the holy place. After the cloud had taken Him out of the sight of His disciples, he filled the everlasting tabernacle with His glory, being adored with greater reverence by all the host of heaven, than he had been either by Solomon and the elders of Israel, when they brought the ark of his covenant into the temple, or by the apostles, after his resurrection, while they steadfastly beheld Him ascending out of their sight.

X. Y. Z.

A PRESENT NEED.

Great truths, momentous subjects, often fail of their specific effects from generality of statement. This generality, however, though necessary at times, especially in Scripture, does not diminish individual responsibility in respect to belief and duty. "All men have sinned and come short of the glory of God," is a proposition, the truth of which no believer in Divine Revelation will deny; and yet, it is evident that the majority fail to make the point, "Thou art the man." "Christ Jesus came into the world to save sinners," is a broad truth; but, were the question put to individuals now, "Believest thou this?" how few, in the expression of their lives, could respond, "Lord, I believe."

The same may be averred of all cognate truths in the Bible, and in the teachings of the Church, involving personal faith and duty. So, too, of many general terms and phrases in frequent use; as "The Church;" "The cause of Missions;" and others. Often do we hear with little effect, arguments most weighty and appeals most fervent, in effort to awaken the Church to a conviction of her duty; but as often, almost, do they fall like the snow-flake on the earth, exciting no warmth within, and therefore, manifesting no life without. To aver the duty of the Church, is one thing; to move her members individually to a prompt and full

performance, another. The *speciality* is required, the point must be made, "*Thou* art the man."

All Christendom knows that the "Gospel of Christ is the power of God unto salvation to every one that believeth;" and yet, comparing the time elapsed since that glorious truth was announced, with the present status of Missions, may we not well ask, "Do the great majority believe it?" Can we wonder that the Great Head of the Church, looking into the future, asked, "When the Son of Man cometh, will he find faith on the earth?" "Faith without works," says his apostle, "is dead;" then, what is that faith, which, in the face of such truths, enforced by divine commands, regardless of the known mission and glory of Christ, leaves the heathen, in all ages, to grope their way in ignorance, and die in all the condemning power of their sins? How shall the Missionary spirit, as it was in the days of Christ and his apostles, be so enkindled in the hearts of individuals, that the Church, *as one*, shall rise to her duty in this regard? This would seem to be the problem of the age. How shall the Missionary spirit be revived among the clergy, among the people, so that our faith, our zeal and our efforts, shall be commensurate from year to year, with the demands of the work which we have to do? The speciality is needed. The truth, in principle and practice, must be sent home to the individual heart and conscience. Let this be done, and the Church will rise, a unit, "beautiful and comely;" and, going forth in the power of her Divine Head, be "terrible as an army with banners." Will not some mind, moved by a spirit of holy jealousy, attempt the solution of this question? Till then, we must go on in our present line of action, using the lesser means, trusting to Divine aid for results.

But, what of the Parochial system in this connection?—its "thorough working out" under the earnest-minded, godly minister? Can a solution be had, without the evolution of its merits and its forces; of its relations to the scheme of agencies by which the incubus now keenly felt, shall be lifted from the bosom of the Church, and her activities be applied to the work assigned her? What the system is, in a general sense, we may learn from the Bishop of New Jersey: "Every pastor should account himself an agent of the Board, and, by his official and personal instructions, not only enforce the need of a deeper love for Missions as the cause of Jesus Christ; but, also, of a personal contribution by every member of the Parish, conscientiously and regularly made. . . It is a system which makes each pastor responsible for the due instruction of each member of the Parish on the matter of alms-giving, as well as of worship, so that each one may, like Cornelius of Cesaræa, have his alms and his prayers as a memorial before God."

Its importance as an agency is thus declared: "What the Church more especially needs at this day, after more burning love for our Divine Lord, and more fervent prayer to the Holy Ghost for power to manifest abroad that love, is the thorough working out of the Parochial system. . . . Until this Parochial element in the Church shall be vigorously and universally developed, we shall not reach the hearts, or shall not secure the contributions, of the Church's members. . . . It is with money as with morals; general appeals will meet with general, that is, feeble responses. But, when the appeal is made specific, the sword of the Spirit is pointed at each individual's heart, with the bold, yet loving declaration, 'Thou art the man.' Then, and not till then, the heart is

reached, and the treasures of penitence and of money are alike poured out before the Lord."

The Parochial system is not a new agency, something foisted in the machinery of the Church through the device of man. It belongs to the primal organization of the Church, without complications, simple in all its relations and connections; and, like everything else Divinely appointed, when working *naturally*—so to speak—working out its intended results. It has been aptly called the *driving-wheel* of the Church's finances.

Like all other systems and machinery entrusted to the agency of man, it is neglected, is not "thoroughly worked out;" and so, apparently, falsifies its primal appointment and efficiency. What now, then, is especially needed, is restoration to its true position and relations among the legitimate agencies of the Church. A good work will that man do, who will show its great importance in the present exigency of our Missions; its adaptation as a Church power; and the results which it will accomplish under the clergy, if faithful to their trust.

—*The Spirit of Missions.*

THE EDUCATIONAL IDEA.

The great hope of the Church is centered in the children and youth, whose minds are wax to receive and marble to retain. Our aim, therefore, is to improve every means in our power te educate the young as regards the whole question of Missions. To this end, we use varied appliances, some of which may, perhaps, appear novel, and yet they all tend to one point. There is nothing for passing sensation, but all means permanent service. The dear children, who in Baptism are signed with the sign of the Cross, are specially enrolled in our Missionary band as soldiers, which is in keeping with their designation at baptism, when it is declared that they are to "fight manfully" against sin, and be "CHRIST'S faithful soldiers and servants" to life's end.

They are also brought into connection with Christian work by our plan for systematic beneficence, a plan that aims to gather up the fragments that nothing may be lost. They are early impressed with the importance and necessity of self-denial, and of giving for the service of the LORD.

And this work, if carried on in the right spirit, and with a due degree of perseverance, cannot fail of producing happy results. It will tell upon the next generation of Churchmen. It will open the way for larger liberality, and for regular habits of giving. It will, in a measure, we trust, render the next generation less liable to fitful and spasmodic action, and give the people a permanent and deep-seated principle, which shall powerfully advance the missionary strength of the Church. The work is one of faith and trust, and we invoke the aid of all Christian people in carrying it on.—*Ibid.*

MR. DICKS, who issued the first shilling edition of Shakespeare, has put $20,000 in his pocket by the speculation.

RECENT returns show that 30 per cent. of the population of France can neither read nor write; while more than 70 per cent. can read, but cannot write.

THE SCHOOL AND THE MISSION.

OUR CHURCH SCHOOLS.

It is important at the present moment to direct special attention to the conditions and operations of our Church Schools. The subject of education is receiving, both here and in Great Britain, unwonted and yet very becoming consideration. In the British Parliament an educational measure has been brought forward by the Government with a view to increase the facilities and efficiency of the public schools. The people in the United States are almost convulsed with a controversy on the question, whether or not the Bible should be excluded from the schools? In Canada, we have had the subject of education introduced and discussed in almost every form, and both our Common and Grammar Schools are still considered susceptible of improvement. Now all this sufficiently indicates that the education of the young has become one of the engrossing topics of the day, and that any Church that hopes to make an impression upon society, must not be behind in its efforts in this direction.

We believe the Church of England is fully alive to its responsibility on this subject, and is making a corresponding effort to fulfil its mission. It has perhaps been backward in the past, and in consequence has lost power. It would even now be an advantage to it if we had a large number of parochial schools, in which a sound education could be imparted on purely Church principles. But allowing a defect on this point, no one can say that in reference to schools for a higher class education, we are not striving to perform a great and good work, and thereby to meet the wants of the age. We have now established amongst us,—independently of private schools, which have, so to speak, a Church bias,—a number of public institutions which would do credit to any Church or country, and which cannot fail of a powerful influence in forming the character of the future. Among these we refer with espeical satisfaction and pleasure to the Bishop Strachan School, for the education of young ladies, established in Toronto, to the Hellmuth College in London, to the Weston and Port Hope Grammar Schools, to the Ontario College at Picton, to the Protestant Ladies School in Ottawa, and to the Lennoxville College. All these institutions, we believe, are based upon sound principles, and are placed under efficient management. The Bible and the Prayer Book are recognized and used; while the education imparted is in harmony with the principles of both. We cannot, therefore, doubt that the tendency is of the right kind; and from facts which

have already come under our notice, we know that a salutary influence is at work.

Our anxiety is, that the work we have begun should be carried on vigorously, without either disunion or suspicion. There is here a common ground on which we can all meet and work. One could hardly, at first sight, find a cause for jealousy, or a need for party strife. We surely agree in the great fundamental principles on which our education should be based, and we surely are magnanimous enough to forego any little scruple on un-essential matters for the promotion of the great end we have in view. Yet we grieve to witness, or to hear, in many cases a disposition to indulge in jealousy or suspicion, or to raise the old party cries of "High-churchism"—"Ritualism"—"Popery!" In some instances a most groundless prejudice has been produced; and in others very abominable falsehoods have been told—especially concerning the teaching and management of the Bishop Strachan School in Toronto. That School is what it professes to be—a thorough Church School, furnishing a most complete education on sound religious principles, and in strict accordance with the articles and formularies of the Church as laid down in the Book of Common Prayer.

Persons who say to the contrary, speak falsely, or in utter ignorance of the facts of the case; and it is indeed much to be deplored, that any attempt should be made to weaken the hands and impede the efforts of those who are engaged in a much-needed and most laudable and useful work. We hope the time is passing away when these paltry jealousies will be indulged, and when all the clergy and laity of our Church will unite their sympathies and efforts to make the Church successful in this great department of labour. Our enemies unite their forces against us They stick at nothing to throw discredit upon the Church, and to push on their own cause. We should imitate their zeal. By cordial confidence and united effort, we may make every Church School in the Dominion self-sustaining and effcient, and thus—what a school should be—a nursery for the Church. Members of the Church! support heartily your own Church Schools!

FALLACY AS TO "USEFUL" KNOWLEDGE.

:—

There was, I always thought, a very decided fallacy in nomenclature adopted at the last great movement of educational reform, when societies were constituted for the "diffusion of useful knowledge." The fallacy lay not only in the assumption that there is some knowledge which is useless to the world—an assumption which cannot bear investigation for a moment, for no real knowledge can be useless in any of its three great departments, the knowledge of nature, of man, and of God. Nor again, did it lie only in the assumption that material utility—the promotion of material civilization, the making of steam engines and telegraphs, the improvements of manufacture and art—that this (I say)

alone was useful: that there were no higher necessities in the nature of individual man, no higher elements in a nation's life. But it lay in the idea that the knowledge of what is in itself useful is pre-eminently and universally useful knowledge. A locomotive, for example, is highly useful, but it does not follow that the knowledge of it is pre-eminently useful for those who are not mechanicians or engine drivers. All knowledge is, I grant, generally useful, but surely we may doubt whether this has any special usefulness to us. If I had to choose between a knowledge of Shakspeare and a knowledge of the steam-engine, or between some knowledge, we will say, of art and knowledge of chemical manufacture—if I had to ask which of these better fitted me to understand the meaning of life and to enter into the higher elements of its happiness, I should choose without hesitation the knowledge of literature and art, which the school above referred to would have branded as comparatively useless. The fallacy is not dead yet. It was but little while ago that a great political and social reformer was very severe upon our educational system, because, while it taught the subtleties of language, it did not tell me where to find Chicago on the map, and because it knew more of the little Illyssus than the gigantic Mississippi. Why, gentlemen, how can it matter to the world at large whether they do or do not know how to put their finger at once on Chicago? If they want to go there, or to have dealings there, they can take down the atlas and find it. In the meantime, is a man's nature less cultivated, because he does not know where a particular mass of houses and people is situated? And suppose, (which was, I think, the great complaint against the classic Illysis,) that it is a little stream, which a man can cross dry shod in Summer, does that prevent the fact of its being bound up in association with some of the highest poetry and the noblest philosophy that the world ever saw—poetry and philosaphs which are living, and determining now some of the main currents of human thought? The comparison thus put in reklly of Sophocles or Plato as against the knowledge of the map; and (modernism notwithstanding) I would still declare for the former. Pray understand that of geographical science, as science, I speak with profound respect. There is in it much grandeur of scope, much closeness of induction, an ever varied field of interest. But the comparison here was one of so called useful knowledge, because Chicago was a wealthy and growing town and the Mississippi a river of enormous commercial consequence; and here I say is the old fallacy, and that fallacy is a great one. I rejoice, therefore, to see sounder and deeper views in our own day—to see that technical education is viewed and recommended, not only for its fruits of material utility, but because it is deemed likely to promote excellence of education as such.—*From Lecture delivered at King's College, by Rev. Dr. Barry.*

Vain Desires.—We all take too much after the wife of Zebedee; every one would have something, such perhaps as we are ashamed to utter. The proud man would have a certain thing—honor—the covetous man would have a certain thing, too—wealth and abundance—the malicious would have a certain thing—revenge on his enemies—the epicure would have pleasure and long life; the barren, children; the wanton, beauty; each would be humoured in his own desire, though in opposition both to God's will and his own good.—*Bp. Hall.*

HEBER'S MISSIONARY HYMN.

Fifty years ago, Reginald Heber, then rector of Hodnet in Shropshire, in which living he had succeeded his father, wrote the verses which have since come to be called *par excellence* the Missionary Hymn, and it will be fifty years at Whitsunday since these verses were first sung by a Christian congregation. It was appropriate that they should thus come into use on the day set apart by a portion of the Church to commemorate the outpouring of the Holy Spirit at Pentecost; and it may well be doubted whether, during all the centuries, the anniversary has ever been so enriched by a new association as by that of which we purpose now to speak.

There were already in the collections, hymns adapted to missionary services and full of missionary spirit. Among these was Watts' version of the seventy-second Psalm, beginning

"Jesus shall reign where'er the sun,"

which is still familiar and a favorite; there was also the hymn by Williams,

O'er the gloomy hills of darkness,"

which Henry Martyn repeated to himself at San Salvador, when on his way to India in 1805, as he tells us in his journal, "having walked into the suburbs and found a battery on which he sat, and which commanded a view of the bay." The young men of Williams College, at the prayer meeting under the haystack in 1806, which led to the formation of the American Board of Missions four years later, sang the verse:

"Let all the heathen writers join
To form one perfect book,
Great God, if once compared with thine,
How mean their writings look."

But the time had come when the Church needed something different from anything which it then possessed. With the dawning of a new era, a new hymn was required, in order to give expression to the quickened impulses with which many hearts were being stirred, and to arouse the Christian world to the character and conditions of the work which was opening before it.

Archbishop Trench, in allusion to the origin of certain words, says: "The feeling wherewith one watches the rise above the horizon of these words, some of them to shine forever as luminaries in the moral and intellectual heaven above us, can oftentimes be only likened to that which the poet so grandly describes, of

'some watcher of the skies
When a new planet swims into his bed.'"

How truly may this remark be applied to the origin of a sacred poem destined to be accepted as the best utterance of Christians of almost every nationality and of many communions, in response to the command of their ascending Lord to go into all the world, and publish the gospel to every creature. Not a planet merely, but a constellation took its place in the firmament of song, when the poet indited these immortal lines. As is so often the case, however, in the production of that which is to be the most far-reaching and enduring in its influence upon mankind, neither the author, nor those by whom he was at the time surrounded, had any adequate conception of the value of the poem, or for a moment imagined what its history was to be. It was written without premeditation, almost accidentally, as we might say; it was the

unconscious and spontaneous outflowing of a cultured and sympathetic Christian heart, yet assuredly of a heart which had pondered the problem of a world's salvation, and which was fully persuaded of the attractiveness and efficacy of the story of the cross.

In 1819, Heber was visiting his father-in-law, Dr. Shipley, the Vicar of Wrexham and Dean of St. Asaph's. The latter had engaged to preach a sermon on Whitsunday in Wrexham Church in aid of the society for the propagation of the gospel in foreign parts; and in the course of the previous day, he requested his son-in-law to write something to be sung at the service. Heber withdrew from the circle of friends with whom he was conversing, to another part of the room, and immediately began to write. Presently in answer to the Dean's inquiry as to what he had written, he read the first three verses of the hymn as it now stands; but although the Dean said that these would do, he insisted that the sense was not complete. He accordingly added the fourth verse, and was about to proceed with the fifth, when the Dean, impatient to place the hymn in the hands of the printer without delay, expressed himself as entirely satisfied with it, and refused to wait while the poet finished it according to the idea which had taken possession of his mind. We have a *fac simile* of the manuscript before us, as we now write. Slips were printed from it, and the hymn was sung the next morning by the choir and congregation for whom it had been prepared, to the tune, "'Twas when the seas were roaring."

We have no means of tracing the course by which this hymn gradually came into notice and into use. It appears in a volume of hymns by Heber, Keble, Milman and others, in 1827; and probably, in that way, became known to the Christian Church. Its merits were soon recognized; its simplicity, its evangelical character and its catholicity commended it to all of every name who were interested in the work of missions: it was sung at missionary gatherings at home and on heathen shores; it was translated into foreign tongues; and the converted Pagan was taught to sing:

> "In vain with lavish kindness,
> The gifts of God are strewn,
> The heathen in his blindness,
> Bows down to wood and stone!"

On the icy steppes of the north, on the "coral strand" of Hindostan, on the distant waters of "many an ancient river," on many a palm-shaded plain, from which the poet's ear had caught the cry heard in a dream by the Apostle Paul ages previously from across the Ægean Sea; his harmonious strains, so full of gospel love and pity and faith, soon became familiar, every man singing "in his own tongue wherein he was born," the joyful proclamation of free salvation through the name of Messiah, and calling upon the winds to waft it and the waves to carry it from shore to shore and from pole to pole. And now, the verses which fifty years ago were for the first time sung on a quiet Sabbath morning in one of the venerable village churches of England, are in use almost everywhere upon the globe; there is perhaps hardly a missionary station where they have not been translated into the vernacular, and there certainly are few missionary meetings in Great Britain or the United States, at which one or more of them might be heard. At the jubilee at Williams College in 1856, we remember hearing the Rev. Mr. Bingham sing one stanza, we think the third, in the Hawaiian language; and at the semi-centennial of the American Board in Boston in 1860, it

was felt by every one present, that the great interest of the occasion culminated when, after a review of the past, the vast congregation consecrated itself anew to the work of spreading the gospel throughout the world, by rising to their feet and joining with heart and voice in the words:

"Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted,
The lamp of life deny?
Salvation! yea, salvation!
The joyful sound proclaim,
Till each remotest nation
Has learned Messiah's name!" *

Nor can we doubt that these beautiful lines will continue in use while the process of universal evangelization shall continue, and until He in whose praise they were composed shall come the second time, "without sin unto salvation," not as the Lamb to be slain, but as a Redeemer and a King, to rule over His people forever. It was finely said of Heber's prize poem "Palestine," that it was a flight, as upon angel's wing, over the Holy Land. So it may be said of his missionary hymn, that it is a flight, as if in company with the "mighty angel" spoken of in the Apocalypse to whom has been entrusted the publication of the everlasting gospel, over every kingdom and country and race which have been involved in the ruin of the fall, and which are to be embraced in the salvation of the cross.

It will be remembered that Heber was appointed Bishop of Calcutta in 1823, and that he died in 1826. If it is given to the saints in glory to know all that takes place in the Church on earth, with what unspeakable thankfulness must he be filled, that to him was accorded the high privilege of striking the key-note in Wrexham church of a measure which Christians everywhere have since delighted to repeat as their highest expression of consecration to the service of their Master, and which will fill the earth with its ever increasing melodies until the consummation of all things.

THE BLESSEDNESS OF BENEFICENCE.—How diversified, how great, how sublime is that pleasure! You know it, who exercise yourselves in beneficence with genuine Christian sentiments. You know what your hearts enjoy, what pure and heavenly transports pervade them, when you weep with them that weep, and are so happy as to dry up the tears of the mourners; when you can take the forlorn to your care, and can minister help to the destitute; when you have opportunity to rescue the innocent, to feed the hungry, to give drink to the thirsty, to alleviate the distresses of the poor, to mitigate the pains of the sick, and to assuage the anguish of the afflicted soul; when you can compensate, as much as in you lies, the widow for the loss of her spouse, and the orphan for the privation of his parents; when you convey some rays of light, of satisfaction, into the abodes where darkness, dismay, and wretchedness prevailed. You know the feelings of your heart, what streams of pure, celestial transports rush into it, when you are able to contribute somewhat to the advancement of discipline and order, of the glory of God and of religion, to the instruction, to the improvement, to the correction, to the spiritual and everlasting happiness of your brethren.—*Zollikofer.*

* This stanza is here given as Heber wrote it.

POETRY AND MISCELLANEOUS.

TO-MORROW.

BY MRS. A. CAMPBELL.

I sat upon the sea shore: and heard
The waves dash one by one upon
The coast, and the wind with gentle playfulness
Catch up the spray, and toss it like
A thing of life up to my feet, and let
It fall in diamond drops on
Stones, and shells, and weeds; and I saw
How very beautiful it was, and
Wondered if t'was even so, and if things
Went on from day to day
So lovely—and what t'was for? and
What came of it all? and as I
Looked again, the sun streamed
Out, and its golden light
Spread like a jewelled belt
Across the ocean dark;
Lighting up the little boats and
Distant things, and making the very unseen
Seem visible—and giving one
As t'were a sort of misty peep
Into the far future; and again
I wondered if t'was even so; and
With my head upon my hand
I pondered—perhaps I fell asleep,
Lulled by the music of the waves;
I know not, but it seemed to me
As if these things had life, and speech,
And each in turn reproached me—
"Mortal, waste not thy time!
Know not that thou must die;
Work out thy day—'tis short;
Thy wasted years tell a tale
Of darkness, grief, and sorrow.
No beauty plays about them
To redeem them. Seen in the light
Of the Immortal, they are but
Desolation and despair. The
Beauteous things of life serve
But to add remorse and hunting pain,
That the great Invisible
Should give such beauty
To make you glad and happy, and
You so light regard it—Take up
The thread of life—go spin it well;

And while you weave out your
Uneven web, let it be
All praise and love; and make your work
As beautiful as we do—fulfilling
Our Creator's will."—I started up,
And wondered if I had dreamed; or if
That sermon had been writ in stone,
Or if the sparkling drops were speaking;
And as I heard the low thud of the waves
Upon the shore—methought the word
'To-day,' seemed strangely sounded;
'To-day,' To-day! To-day! and no
To-morrow. And as I rose, my eye
Caught by the sunbeams flash
Again, peeped into the distance
And I answered 'yes, I alone have a
To-morrow.' May I be granted grace,
To live so in my sphere,
That then without a dread,
I'll welcome my to-morrow.

QUEBEC.

CHRIST IN GETHSEMANE.

BY MRS. J. V. NOEL.

Night's deepening shades have wrapped the Holy Land;
Soon through the gloom beams bright a myriad
Of stars, and in the eastern sky shines out;
The moon's new-risen light, climbing full-orbed,
The starry heights through cloudless ether moves,
Night's trilliant queen pouring o'er Olivet's
Green slopes, and Jerusalem's proud domes
Her silvery light.

It is the Feast of
The Full Moon, the night when in each Jewish
Home is slain the Paschal Lamb; and He, the
Antitype, the Lamb of God, may even
Now in sad Gethsemane be seen,
Prostrate beneath the olive shade in prayer;
The hour of His betrayal is at hand,
The powers of darkness hover near,
And Christ is sore amazed, engulphed awhile
In waves of sorrow so profound, that
Human thought their depth can never fathom.
Mysterious woe that could nigh whelm His
Soul! forcing even from His patient heart the
Anguished cry, Father! oh, let it pass! this
Cup so filled with wrath, that in my weak
Humanity I shrink from it appalled!
Vain prayer! though breathed from Jesus lips, that cup
Of suffering must be drained if Paradise
Is ever regained by fallen man.

Calmly
The disciples sleep through that dread hour, as
If unmindful of the Master's grief. But
Aid from above is near; an angel's wing
Sweeps the dark horror from the soul of Christ,
And He is strengthened to endure, and
Tread the blood-stained path to Calvary's height,
Here on the Cross to yield His precious life,
A sacrifice to God for Adam's sin.

KINGSTON, ONT.

RELIGIOUS REVIEW.

Among the most striking religious events of the month in the Canadian Church, has been the issue of an address "To the Lay Members of the United Church of England and Ireland, in the Diocese of Toronto,' and signed on behalf of "The Evangelical Association," from which it proceeds, by "Edmund Baldwin, M. A., Clerical Secretary," and "Thomas Hodgins, M. A., Lay Secretary." We have read this document with mingled feelings of curiosity and pleasure. It contains points, some of which are well expressed, every way deserving the attention of the members of the Church, and especially those who have been elected as members of the forthcoming Synod. This, it may be remembered, is the second address which has been issued by the "Evangelical Association;" and when every allowance has been made for the goodness of motive by which the members of the Association are influenced, we do think the step is a most ill-advised one. It is, of course, competent for any body of men, who are so disposed, to join together in an exposition of their sentiments, and in an appeal to their fellow-men, on any particular subject; but in matters of Church organization and management, no private members of the Church, and no voluntary Church Association, has a right to usurp the prerogative of the Bishop of the Diocese, or the functions of the Synod; and this, as it appears to us, is virtually done by the "Evangelical Association" in the publication of annual addresses, which presume to dictate to the members of the Church the course they should pursue, and which are intended to be received as having, at least, a semi-official authority. In this respect, the Bishop has a strong ground of complaint. We must not tolerate the existence of rival powers—*imperium in imperio*—and the Synod will act wisely in discountenancing all such attempts at usurpation or dictation, from whatever quarter they may come.

A still stronger objection, however, lies against this proceeding, in the fact that it tends indirectly to widen and perpetuate certain party distinctions in the Church, which at best ought not to exist, and to promote a state of internecine strife, which must prove detrimental to the Church. We may have amongst us diversity of opinion on certain great doctrinal and ritualistic questions,—the Church permits even some diversity of practice in the observance of its formularies; but the existence of parties in the Church is proving a curse rather than a blessing, and we are acting most imprudently in committing ourselves to distinctions and associations which almost essentially imply, or lead

to suspicion and antagonism, and which involve denunciation of those who have the manliness and courage to refuse to pronounce the shibboleth of this or that section in the Church. There is no need for such distinctions and party lines here. In all respects we shall be better without them. They are not the true friends of the Church who seek to promote them; and it is because the existence of this "Evangelical Association," and the publication of these annual addresses to the "lay members" of the Church, have this tendency—perhaps without being intended by the founders of the "Association"—that the proceeding is to be reprehended. If the principle here recognized be admitted—that parties ought to exist—and if the example here set be followed by another party in the Church, what a pitiable condition of dissension and strife the Church will soon be brought to! We shall quickly realize the truth of the well-understood maxim, as quoted even by the Great Teacher—that "a house divided against itself cannot stand." Our true policy is to reprobate all such movements, whoever may be the projectors of them; and, without respect to the peculiarities of any party, to carry out the legitimate forms and observances of the Church as they are laid down in the Prayer Book, and, as under sanction of the highest authority, they have been adopted since the Reformation, and in that purest of all periods of Church history—the first three centuries after Christ.

With these exceptions to the address of the "Evangelical Association," which occur upon the very first blush of the thing, we can heartily concur in many of the sentiments expressed, some of them indeed we gladly quote for the information of our readers, and as a preparation for the more intelligent discussion of questions which must come forward at the approaching Synod:

"Patronage of Rectories and Parishes.—Few, if any, of the questions now inviting the attention of the Church, are of greater practical significance than that of patronage, or the presentation to vacant charges. Under the circumstances in which the Church in Canada has grown up, the appointment of clergymen to missions as they were successively established in new localities, necessarily rested with the Bishop, Church Society, or some other body than the congregation, for which provision had to be made. For the most part, no congregation existed at the time, and funds for support of clergymen were mainly or wholly derived from societies in the mother country, or other sources entirely independent of the people to be ministered to. This condition of things still exists in all recently settled districts; and will increase with the growth of the country, if we are found equal to our high obligations in occupying the vast field which the great Head of the Church is thus committing to her care. To all such new missions the appointment of clergymen must continue in the hands of the Lord Bishop, Mission Board, or whatever other body the Synod shall see fit to entrust it to."

"Change in the Position of Older Parishes.—But while the rapid growth of this Province is presenting every year fresh claims on the Church to provide for the spiritual wants of new districts, older settlements are becoming self-sustaining. What were once outlying missions, dependent on the societies of the mother country, o

other charitable sources, for the services of the Church, have now become prosperous communities. In many cases, handsome and costly churches have been built by the congregation; the salary of the clergyman, except in so far as it may be derived from the commutation fund, is wholly provided by the people; and instead of depending on mission funds contributed by others, they are now annual contributors to all the schemes of the Church. Wherever this is the case, the time appears to have come for their emancipation from their dependence on any external Board or Society in the choice of the clergymen in whose ministrations they are chiefly interested, and for whose liberal maintenance they must be responsible. The lay patronage in England, as well as that in the gift of Chapters, Colleges, and other corporations, clerical or lay, originates in the principle of leaving the appointment of the incumbent with those by whom the Church has been built and the endowment provided. And in this Province the patronage of the rectories was originally exercised by a layman, the Governor or Lieut.-Governor of the Province. Where a Canadian parish or congregation has built its own Church, and provides the income of the incumbent, it is in the same position as the lay patron of an English parish; has an equal right to the choice of its own clergyman; and it can scarcely be questioned that it is far better fitted to make such a choice than any lay patron can be."

"Lay Patronage no Innovation.—The habits acquired by those who have been accustomed to the system prevailing in England,—where the ancient endowments of the National Church, and the liberality of the great landed proprietors, have so generally provided for the spiritual wants of parishes, that the selection of their clergymen has entirely passed into the hands of patrons,—beget a feeling as though the choice of the clergymen by the congregation involved some radical innovation in the principles of our Church, and an encroachment on the prerogatives of the Lord Bishop. But the principle is familiar even at home, as in proprietary chapels in the larger towns, and in all new churches and endowments, where the patronage is determined in accordance with the wishes of those providing the requisite funds. Nor can the prerogatives of the Lord Bishop be interfered with. No man can be admitted to holy orders within the diocese but by him, nor can any ordained minister come from another diocese without letters of commendation to him from his Bishop. The choice of a parish or congregation is therefore limited to those who have been already approved of by the Lord Bishop, as in all respects qualified to undertake the spiritual charge of a parish."

"Advantages to the Clergy and People.—The benefits likely to ensue from leaving the choice of their own minister to each congregation, are great and manifold. The mere fact of their clergyman being the man of their own choice, is calculated to bring minister and people into closer relation, and make them feel more strongly the responsibility of providing liberally for him. The fact, moreover, that a zealous and efficient clergyman, who has proved himself acceptable to his people, is thenceforth liable to be invited by other parishes to fill their vacant charges, will stimulate to renewed liberality, exercise a healthful influence on ministers and people, and stir up both to new life and energy."

"Influence on the Clergy.—But also in another important respect, the vesting of the patronage in each parish or congregation is calculated greatly to promote the highest interests of the Church by inducing young men of ability to offer themselves in greater numbers as candidates for holy orders. If the members of other learned professions, as medicine or the bar, were dependent for promotion on a system in any degree resembling that which now prevails in the Church, it could not fail to deter many who are now eager to enter those professions; and though it is not to be doubted that high and holy motives, altogether apart from mere professional standing, actuate many in devoting themselves to the Christian ministry: still the desire of a

clergyman for adequate emoluments, and promotion corresponding to his zeal and ability, is legitimate and becoming."

"INNER LIFE OF THE CHURCH.—While thus commending to your notice those practical questions which are forcing themselves on the Church, and demanding immediate action, there are other matters connected with its well-being to which we desire to invite your attention, with a view to rendering the Synodical action of the Church conducive to its highest spiritual interests. The question is often asked: 'What 'practical objects connected with the growth of the inner life of the Church can our 'delegates promote, during the brief sittings of the Synod? Many active members 'who shrink from questions involving controversy, might be induced to go up from 'the various parishes, if time were given, and subjects brought before them which 'would enlist their active sympathy, and in which they feel a personal interest. But 'for such there is at present no field on work.' While we cannot deny the force of this, it must not be overlooked that the Church in Canada is as yet only on the threshold of her active life; the meetings of the Synod have been necessarily largely encroached upon, hitherto, by matters indispensable to the organization of the Church, in accordance with the new obligations consequent on its independent position, and the full assumption of self-government; so that many subjects affecting its growth and prosperity have scarcely as yet come under the consideration of the Synod."

"FELT WANTS AND PRESSING NECESSITIES.—All who have studied the proceedings of recent Church congresses in the mother country, must have been struck with the variety of subjects forced on their attention by earnest and faithful men, anxious to bring the ministrations of the Church to bear on all classes of the community, and to adapt her more effectually for reaching those whom she has hitherto failed to influence. New avenues are diligently sought, wherein the lay as well as the clerical members may exert a revived zeal in the service of their Divine Master, and exercise that spirit of active Christian benevolence at present so largely developed, not only among the members of our own Church, in England, but among all classes of the community."

"LAY CO-OPERATION.—Hitherto those subjects have received very partial attention in the Synod. Nor have any plans been suggested, calculated to turn to wise account the dormant element of lay co-operation, which in so many of our congregations might be wisely utilized, and enlisted in active Christian effort, to the encouragement, is not the relief of our over-taxed clergy. The valuable suggestions on this subject recently made by the Most Reverend the Metropolitan, at Montreal, may be expected to give an impetus to any movement in this direction."

"SUNDAY SCHOOLS.—The extension and efficiency of our Sunday Schools, those "training Schools for Christ, and Nurseries of the Church," is a subject which has as yet received very inadequate attention from us, compared with the zeal with which it has been taken up of late years by other religious bodies. Few objects could more worthily occupy the time of the Synod; and the choice of delegates specially interested in this subject, and active workers in their own Sunday school, would be calculated to furnish a valuable element to the synodical assembly."

"DIOCESAN, MISSIONARY AND OTHER MEETINGS.—It is worthy of the consideration of the Church, whether our annual synodical gatherings could not be beneficially turned to account, by devoting one or more evenings during the session, to a great heart-stirring missionary meeting, and to a Sunday-school congress of the whole diocese. It is felt by many that the unavoidable business details which have hitherto chiefly occupied the attention of the Synod, too frequently lead to discussions in which it is difficult to remember that it is an assembly of Christian men met to deliberate on the affairs, and to promote the highest interests of the Church of Christ. Much of this formal and dry business must be gone through. But we believe that if it were

accompanied with such work of a more earnest and spiritual character as we have suggested, it would give a higher tone even to the discussion of matters of formal detail."

"ADVANTAGES OF SUCH MEETINGS.—In such meetings earnest members of the Church differing most widely in opinion might find ground for united action undreamt of before; while invitations extended to leading men, both lay and clerical, in other dioceses, to take part in such meetings, might convert the occasion of our annual Synod into a period anticipated with pleasure, by clergy and delegates alike, and from which they would return to their homes cheered and invigorated by many hallowed associations and delightful memories."

THE Easter Vestry meetings appear, for the most part, to have been characterized by unity and good feeling. In many cases there were satisfactory evidences of Church prosperity and progress. The approaching Synods were looked forward to, and prepared for, with an earnest anxiety to advance the best interests of the Church.

THE Cathedral of St. James, Toronto, has been considerably improved by the proper furnishing and decoration of the chancel. The internal arrangements of the church are now very beautiful and complete. Our friends there should now make a magnanimous effort for the completion of the tower. It would then be one of the finest churches in the Dominion. In other places, praiseworthy efforts have been made to extend and build up the Church, in the erection and improvement of both new schools and churches. The same pleasing fact is presented in the Church of both the United States and Great Britain; and, notwithstanding here and there a discouraging circumstance, still the work of the Lord revives, and His Church is being made a praise in the earth.

LITERARY REVIEW.

MEMOIR OF BISHOP STRACHAN.—The long expected Memoir of the late Bishop Strachan has at length been published. It is published by H. Rowsell & Co., of Toronto, and has been prepared by the present Bishop of the diocese. The volume is highly creditable to all who have been employed upon it, and if it have the circulation its merits deserve, the present edition will soon be disposed of. In the arrangement of his materials, the author has displayed great judgment and skill. All the principal facts of the late Bishop's life have been narrated in an admirable style. There is nothing tedious or heavy. It is a continuous flow of varied and interesting information, by which the life and character of Bishop Strachan are vividly portrayed before the mind; and at the close we rise from the perusal with profound admiration for both the author and his subject. We shall probably descant at large in another number on some of the points which are here introduced; but we take this the earliest opportunity of thanking the Bishop for the production of such a valuable Memoir, and of commending the volume to the attention of every Church family in the Dominion.

THE ONTARIO FARMER

SECOND YEAR OF PUBLICATION.

This ably-conducted, popular and invaluable Rural Journal will, on and after January 1st, 1870, be issued from the City of Hamilton, Ont. Messrs. T. & R. WHITE having purchased a proprietory interest in it, and become its publishers, in the belief that THIS REGION OF COUNTRY, second to no part of Canada in agricultual and horticulral resources and progress, NEEDS and WILL ABLY SUSTAIN, a periodical devoted specially to the interests of the farm and garden.

The ONTARIO FARMER will continue to be edited by Rev. W. F. Clarke, who is universally acknowledged to be the ablest agricultural writer in the Dominion, and whose name, from its long connection with the rural press, has become "familiar as a household word" among the farmers of Canada. During the past year, Rev. Henry Ward Beecher, Professor Buckland, Hon. G. W. Allan, Mr. W. Edwards and other eminent contributors have written for the ONTARIO FARMER, and no pains will be spared to secure the continued co-operation of leading agriculturists and horticulturists, in adding variety and interest to its contents.

During the coming year engraved portraits of prize animals at the late Provincial Exhibition, will, from time to time, appear in the ONTARIO FARMER. These engravings will be executed by those incomparable stock artists, Messrs. Page and Carson, of New York.

Special attention will continue to be given to the advancement of Emigration, the promotion of Arts and Manufactures, and as during the past year, each number will contain a choice piece of either secular or sacred music.

The attention of farm implement-makers, seeds-men, nursery-men, dairy-men, and others, is invited to the ONTARIO FARMER, as a first-class advertising medium. Terms,—10 cents per line, with liberal discount for quarterly, half-yearly and yearly advertisements.

SUBSCRIPTION PRICE, free of Postage, $1.00 a year, payable in advance.

☞ 384 Large Octavo Pages for One Dollar.

Special Reasons why Agricultural Societies should take the ONTARIO FARMER:

1. Because it is undeniably the best journal of its class published in the Dominion of Canada.

2. Because its Editor is an agricultural writer of great ability and long experience, familiar with practical farm work, and not a mere literary man.

3. Because it fearlessly advocates the rights and interests of the farming community, and exposes incompetency, extravagance, and mismanagement, wherever it is found to exist.

4. Because it is doing good service in promoting emigration to this Province.

5. Because it publishes, regardless of cost, the best engravings of prize animals that can be produced by the arts of the draughtsman and engraver.

6. Because it has cheapened our agricultural literature by means of healthful business competition, and so saved the Agricultural Societies hundreds and even thousands of dollars.

Special Club Offer.—Furnished to Agricultural and Horticultural Societies, in Clubs of any number, at SEVENTY-FIVE CENTS, each, free of postage.

GENERAL CLUB RATES FOR 1870.

Club of 6 Subscribers,	**$ 5 00**
Club of 10 "	**8 00**
Club of 20 "	**15 00**

And all over 20, at 75c per copy, free of Postage.

Communications intended for publication, Items of Agricultural intelligence, &c., may be addressed to

W. F. CLARKE,
Editor Ontario Farmer, Guelph.

Orders and Remittances will be sent to

T. & R. WHITE,
Publishers "Ontario Farmer,"
HAMILTON, ONT.

CLERGY OF CANADA.

CANADA LIFE ASSURANCE COMP'Y.

SPECIALLY LICENSED BY GOVERNMENT OF CANADA.

ESTBALISHED 1847.

New Policies Issued Last Year 920, for Assurances of $1,284,155, with Annual Premiums of $51,182.53.

A SCHEME OF REDUCED RATES for the CLERGY OF CANADA has been prepared by the Canada Life Assurance Company.

EXAMPLES OF RATES FOR WHOLE LIFE ASSURANCE FOR EACH $1,000, PAYABLE AT DEATH.

	WITH PARTICIPATION IN PROFITS.			WITHOUT PARTICIPATION IN PROFITS.			
Age.	Yearly.	Half-Yearly.	Quarterly.	Yearly.	Half-Yearly.	Quarterly.	Age.
25	$18 10	$9 40	$4 80	$16 50	$ 8 50	$ 4 30	25
30	21 20	11 00	5 70	19 10	9 80	5 10	30
35	24 50	12 60	6 50	22 10	11 40	5 80	35
40	29 00	14 90	7 60	26 10	13 30	6 90	40
45	34 20	17 50	9 00	30 40	15 60	8 00	45
50	40 50	20 80	10 60	37 10	19 00	9 70	50
55	51 30	26 20	13 30	47 50	24 30	12 40	55

Examples of Rates by 10 Annual Payments for Assurance of $1,000 payable at Death, and convertible into a Paid-Up or Non-Forfeitable Policy at any time after payment of two years' Premiums.

	WITH PARTICIPATION IN PROFITS.			WITHOUT PARTICIPATION IN PROFITS.			
Age.	Yearly.	Half-Yearly.	Quarterly.	Yearly.	Half-Yearly	Quarterly.	Age.
25	$34 40	$17 70	$ 9 10	$30 60	$15 70	$ 8 00	25
30	39 40	20 30	10 40	35 00	18 00	9 20	30
35	44 40	22 80	11 60	39 50	20 30	10 40	35
40	51 10	26 30	13 40	45 50	23 30	11 90	40
45	57 40	29 50	15 10	51 10	26 30	13 40	45
50	66 50	34 20	17 40	59 10	30 40	15 50	50

By this Table persons can effect assurances, paying Premiums for only ten years, and after the payment of two years' Premiums may convert their Policies into paid-up or non-forfeitable assurances, for an amount equal to as many tenths of the sum assured as there may have been years Premiums paid upon it. By this system Premiums paid on a Policy are never lost.

In the cases of Clergymen taking advantage of these reduced rates, the proposals must be sent *direct to the Head Office* of the Company, and remittances of Premiums made there by Post Office Orders or otherwise, free of cost.

Forms of Application and Rates for other systems of Assurance may be learned upon application at the Company's Head Office, Hamilton, Ont.

Hamilton, July, 1869.

A. G. RAMSAY,
Manager.